

576
**THE DOCTRINE
OF THE SABBATH,
HANDLED IN FOVRE
SEVERALL BOOKES
OR TREATISES.**

The first of which intreateth of the day of rest.
The second, of the duties of the day.
The third, of the persons whom these duties concerne.
And the fourth, the reasons vsed to perswade all persons
to the practise of these duties vpon that day.

*Written by G. W. Master of Arts, and Minister of the
word of God in Portsmouth.*

Hedley

Isaiah 56. 1, 3, 14.

If thou turne away thy foot from the Sabbath, from doing thy will on
mine holy day, and call the Sabbath a delight, to consecrate it, as glorious to
the Lord, and shalt honour him, not doing thine owne waies, nor seeking
thine owne will, or speaking a vain word,

Then shalt thou delight in the Lord, and I will cause thee to mount vpon
the high places of the earth, and feede thee with the heritage of Iacob thy
father: for the mouth of the Lord hath spoken it.



LONDON,

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in *Parcemester row*, at the signe of the *Talbot*. 1604.



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TO THE RIGHT HO-
NORABLE CHARLES BLUNT,
Earle of *Deuonshire*, Lord *Mounioy*, Lieutenant
generall of *Ireland*, Master of the Ordinance, Gouver-
nour and Captaine generall of the towne and Gari-
son of *Portsmouth*, and the Ile of *Portsey*, Knight
of the noble Order of the Garter, and
one of his Maiesties most Hono-
rable priue Councell.



Right Honorable, and by right
most worthie to be honorable,
because deserts haue made you
truly honourable. The wisest
hath said it, that much rea-
ding is a wearisomnes vn-
to the flesh. And therefore
in this scribling age, wherein

Ecd. 12. 32.

presses be oppressed with the number of bookes without
number, it may seeme a thing not meete any more to
write, vnlesse for the sufficiencie of the worke it might
be in steed of all other writings, and so the reader might
be eased of the labour of much reading. Notwithstan-
ding, by the iustnes of the cause, which I neither might
if I could (because it is iust) nor could if I might (hauing
in a publique assemblie taught it) forsake: I haue been

The Epistle Dedicatorie.

*drawen to publish this treatise; that what I haue taught,
may here be made more fully to appeare to any that is
otherwaies minded.*

*Now whereas it may seeme ouer great boldnes for
me to presse your Honour with these my labours, that
are alreadie ouer pressed with your owne (if yet they
may be said to be yours, and not rather the labours of
the Church and Common-weale) yet I haue presumed
to doe it vpon these two reasons: First, in respect of the
cause which I manage. Secondly, in respect of my dutie
vnto your Honour. And first in respect of the cause, the
Sabbath being a principall meanes whereby the seede of
religion is sown in our hearts, and the holie fire as it
were is kept in amongst vs. It being assailed by aduer-
saries of diuers sorts, to whom should it flee as vnto a
Sanctuarie for succour, rather than vnto your Honor?
who haue alreadie taken home vnto your honourable
familie the truth, like as the beloued Disciple did the
mother of Iesus, being recommended vnto his care. Yea
being your Honor haue not alone taken home the truth,
but also publicly in the highest and solemnest assem-
blie of this land vnder taken the maintenance and the
defence of the same truth against the common aduersa-
rie the Papist. In regard whereof, as the eare that
heard you, blessed you; and the eye that seeth
you, giueth witnes vnto you, and the hearts of all
well affected Christians (to whom the report thereof
hath come) applaude it, shouting and crying as in the
Prophet, Grace, grace vnto it. So could I joining in
heart and affection with them, doe no lesse than testifie
the same by presenting these my labours vnto your Ho-
nour, to whom of right they appertaine, as a part of that
truth*

Ioh. 19. 27.

Iob. 39. 11.

Zach 4. 7.

The Epistle Dedicatorie.

truth which is undertaken by your Honour, but given
said by these aduersaries. For first, they hold the Sab-
bath to be but a tradition. Secondly, the alteration
of the day to be without scripture or commande-
ment, yea plainly otherwise than prescribed by
God himselfe in the 2. Commandement: (for so
it pleaseth them to terme this fourth commandement.)
Thirdly, the rest but perfunctorie and sleight: for they
allow such worke to be done vpon the Sabbath, as shall
be permitted by their Prelates, that is, (such as please
themselves, or such as by custome (which euer deli-
neth) haue preuailed. And lastly, the holinesse of the
day to consist in comming to shrutt, and hearing of
Masse. Against all which falshoods, this truth of the
doctrine of the Sabbath, flieth vnto your Honour for
patronage, and after a sort maketh supplication vnto
your Honour to be a meanes, that as by the Kings most
excellent Maiesties proclamation it hath already, so by
law it may further be provided for: at least, vt ne
quid Sabbathum detrimenti capiat, for Gods lawes
to many are but as cobwebs to the great flies, which they
easily breake, without they be strengthened by the Prin-
ces lawes, as with other nernes and sinewes: for want of
which we see that the Sabbath, the best day of seuen, is
more prophaned in most places, than all the other se-
uen, as though God had made it to be prophaned, and
not to be kept holy. And this in respect of the cause.

Now in respect of my selfe also I could doe no lesse:
for being imbarkeed in that ship, whereof your Lordship
vnder the Kings most excellent Maiestie as the ma-
ster Pilot holdeth the helme, I meane your Lordships
garrison towne of Portsmouth, and succeeding others

Rhem. in an-
not. in Mar. 19
sect. 3.

Rhem. annot.
in Reu. cap. 1.
sect. 6.

Bellar. lib. 10.
de cultu inag.

Carcer. Rom.
quæst. 21. de
Sabbath.

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The Epistle Dedicatorie.

Sir Benjamin
Berry, and
Master Antho-
ny ErlEeld.

Act. 14. 2.

a teacher in that Lecture whereinto your Lordship first breathed life, I could doe no lesse than in dutie present these firstlings of my labours vnto your Honour: especially hauing already receiued fauours from your honourable selfe, as also no small encouragements from these your Lordships worthies and notable instruments of gouernment in that place. So that I thanke my God, vpon the point of whose providence I haue alwaies steered on my course, I may most truly say that of them (my conscience bearing me witnesse that I lie not) which once Tertullus spake with another mind of Felix, that by them wee haue receiued these two benefits, great quietnes, and many worthie things haue been done vnto vs, onely that which followeth wholly and alone appertaineth vnto your Honor, that this is who- lie by your providence. And therefore should not I, as in particular for my selfe, or as the mouth of many others, wholly acknowledge it, we might yet be more vn- gratefull vnto your Honour, than Tertullus to Felix.

By these reasons therefore (right Honourable) I be- ing lead, haue presumed to approach so neere vnto your Honour, as to put forth these my labours vnder the liuerie of your honourable fauour. Wherein although there be nothing answerable vnto your greatnes, yet if, as the finger serueth to point vnto the Sunne, and the iuice of a Limmon to ingraue as well as Aqua fortis, so this may serue to point vnto that which I would, but cannot attaine vnto sufficiently to make knowne your Honours worthinesse, and something to expresse the thankfulness of my heart, I wanting better meanes to vter it, I shall thinke my selfe not to haue attained the lowest degree of happinesse in my low estate.

And

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*And thus humbly crauing of your Honour pardon
for my boldnes, I cease any further to interrupt you
from your waightsier affaires: yet not ceasing in my best
wishes upon my knees to pray vnto that God, who is
good without qualitie, great without quantitie, infinite
without place, and euerlasting without time, that hee
would long preserue your Honour amongst vs, that the
Prince may long enioy you such a subiect, the Common-
wealth such a Councillour, the Church such a stay,
the truth such a Champion, the souldier such a
Leader, and learning such a Patron; and
after this life here ended, there to
enioy with him another that
neuer shall haue end.*

*Your Honours in all dutie
most bounden,*

GEORGE WIDLEY.

This is the Rule that Gunners use
with Diligence and Care — ^{Beings}
To shew their Large Destruction
aloft into the Air —

By it ten thousand things are done
ten thousand different ways,
And he that learns it perfectly
will merit fame and Praise
will &c





A TABLE OF ALL SVCH THINGS AS ARE contained in the severall chapters of euery booke.

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THE DOCTRINE OF
THE SABBATH, HAND-
LED IN FOVRE
BOOKES.

THE FIRST BOOKE, TREA-
ting of the Sabbath day.

CHAP. I.

*The distribution of the whole law, Sect. 1. The Com-
maundements of the first Table haue their reasons
annexed, Sect. 2. The reasons annexed to the fourth
Commaundement, Sect. 3. The contents of the
fourth Commaundement, Sect. 4. The analysis of
it, Sect. 5.*



He whole law (which is a doctrine requiring what men ought to be, and condemning them for not being perfectlie such as they ought) being at large deli-
uered in the whole volume of the Scriptures, is notwithstanding for the helpe of mans memorie abridged by God himselfe in those tenne words, which he spake on the Mount Sinai, and writ in two tables of stone, as it were

*The distribu-
tion of the
whole law.*

B

in

in a booke of two leaues. In the first leafe whereof, is written the dutie of man to God, *Thou shalt loue the Lord thy God*: and this Christ calleth the first and great commandement. And in the second (because God will not be loued alone, but will haue man also loued with him) is written the dutie of man to man, *Thou shalt loue thy neighbour as thy selfe*. Now in the first of these, which teacheth mans dutie to God, are contained foure commaundements. The first whereof teacheth Gods inward worship: the second, his outward worship: the third, the reuerent vse of them both: and the fourth, the time when his worship is especially to be performed. And in the second table are contained sixe commandements; in the first whereof are taught speciall duties; and these mutuall, as of the superiour to the inferiour; and of the inferiour to the superiour; in these words, *Honour thy father and thy mother*. In the other fiue are contained generall duties. And first, because life is the ground of all the rest; therefore in the first of them, which is the sixth, he taketh order for the preseruacion of life. *Thou shalt not kill*: Secondly, because as life must be preserued, so he would haue vs liue an honest life. Therefore he giueth a commandement for that, *Thou shalt not commit adulterie*. Then thirdly, because an honest life must be honestly maintained, God takes order for that also, he will haue no stealing, *Thou shalt not steale*. And as he hath taken order for our goods, so also for our good names: he will haue no false witnesse borne, *Thou shalt not beare false witnesse*.

witnesse. And last of all, because as when we see many pipes and conduits infected, we goe to the fountaine, because from thence comes the corruption: so sinne being conueighed by the heart, as water by the pipes from the fountaine; because from the heart come euill thoughts (for it is indeed the very puddle and sinke of all sinne) God therefore giues vs a commaundement, to keepe vs from the first motions and ticklings of sinne, although neither heart consent, nor deed follow; In these words, *Thou shalt not comēt.* And this is the generall straine of these ten words, as *Moses* calleth them, Deut. 4. 13: vpon which hang the whole law and the Prophets, Matth. 22. 40.

But now betweene the commaundements of §. *Sect. 2.* the first table, and of the second, there is great difference. For they of the first table are hedged in with many reasons: The others are barely set downe without any reasons added: whereof I take this to be the cause: for that these of the second table are such things, as euen a naturall man in a sort consenteth easily vnto. For say vnto him, Thou shalt not kill: content (saith he) for then shall no man kill me. Thou shalt not commit adulterie: agreed (saith he) for then shall not my wife or daughter bee defiled. Thou shalt not steale: I like it well (saith he) for then I shall keepe my goods; and so of the rest. But come vnto the commaundements of the first table, it is not so: here is more adoe to perswade men to obedience. Must we loue God aboue all? We loue pleasures more than God, 2. Tim. 3. 4. Must we

All the commaundements of the first table haue their reasons added, so haue not these of the second, except the first.

serue God as he requireth in his word? We will not serue him but as we please, as those 2. King. 17. 41. that feared the Lord and serued their images also. Must his worship bee done with reuerence? that is precisenes. Must we serue him on the Sabbath? why when shall we play then? God seeing this our peruersnesse in things concerning him; vseth reasons, and those most effectually to perswade vs vnto the obedience of them, they being such things as a naturall man doth not easily admit.

§. Sect. 3.

The reasons
of this com-
mandement
of great force
to perswade.

But amongst them all, in no one commandement hath God vsed more effectually reasons to perswade by, than in this: it needing indeed greater fortification than any of the rest, because the assault against it is stronger than against any of the rest. For the diuell hath stirred vp some that denie that there should be any Sabbath at all; but that euery time should be alike. Others acknowledge a time, but cannot agree vpon the day. Others confesse the day; but yet denie that the whole day should be kept holy: God shall haue but one houre, or two of the day. And we are almost of the Iewes minde, the time is not yet come, Hag. 1. it is too soone to goe to Church, too soone to heare, too soone to pray. In regard of which slacknes of ours, he vseth foure reasons, all of great moment to perswade vs. And first because he knoweth that nothing will perswade so well with vs as a benefit: therefore in the first place he vseth this argument of his bountie; *he giues thee sixe daies to keepe one*: where if he should

com-

commaund thee to keepe fixe daies and giue thee
 but one, thou oughtest to haue done it for that
 ones sake: how much more then sith he hath gi-
 uen thee fixe daies to keepe one? Secondly, lest
 thou shouldest doubt of the equitie thereof, he
 sheweth thee what right he hath vnto it, in that
 he saith it is his Sabbath: *It is the Sabbath of the
 Lord thy God.* And wilt thou then withhold the
 right from the owners thereof? Prou. 3. 27. Or, as
 the Apostle reasoneth, shall I take the members
 of Christ, and make them the members of an har-
 lot: so, wilt thou take the Sabbath of the Lord
 thy God, and make it the Diuels Sabbath? which
 if thou keepest not vnto the Lord, thou keepest
 vnto the Diuel; as the Idolaters that sacrificed
 vnto their Idols, sacrificed vnto the Diuels,
 1. Cor. 10. 20. Thirdly, lest thou shouldest say that
 hee is like the Pharisies, that bound heauie bur-
 dens and grievous to bee borne, and laid them
 vpon other mens shoulders, but would not
 themselues mooue them with one of their fin-
 gers: he sheweth that it is no other thing that he
 commandeth, then that which himselfe did, *for
 he kept it holy.* And therefore as *Abimelech* said,
 What ye see me to do, do ye the like: so what you
 haue seene God to doe, doe yee the like. Lastly, if
 none of these will perswade, yet let that mooue
 thee to regard it, which moueth all men, their be-
 nefit: for *Gods blessing resteth vpon them that keep it.*

Now this is not all, that God vseth a greater
 number and weight of reasons to perswade by;
 but he hath more specially dealt in this comman-

What things
this comman-
dement con-
taineth in it in
speciall.

dement than in any of the rest. For first if you marke it, in the very entrance God setteth a watch as it were in the gate, which all the rest of the commandements want, though neuer so orderly set downe; *Remember* (saith he) *the Sabbath*. As if he should say, think on this day afore hand, and prepare thy selfe before it come: for thou art forgetfull that there is any difference betwixt this and other daies; therefore (saith he) *remember*. This is as it were the first stake. Secondly, he doth not only giue this commandement, but he afterwards explaines it to the full; shewing not only *what workes are forbidden vpon this day to be done*, but also *vnto whom, and why*. Thirdly, least thou shouldest bee drawne away by the example of great men to breake it, hee sets before thee the example of him that is higher than the highest, who did keepe it; *God himselfe did keepe it*. A rare example and a thing that he specifies not in any of the rest, nor scarce againe in the whole Scripture: so that in these three things this commandement is alone; and neither these nor the like things may be found in any of the rest expressed. You must thinke God had a meaning in it, and what else can it be, but that hee would haue this commandement vnderstood and remembred, as being most necessarie for vs to know: because vpon this day we are taught how to walke in the obedience of all the rest. Which that wee may the better attaine vnto, let vs see what things offer themselues in this commandement to be examined and considered of.

In

CHAP. II.

*The diuerſe kindes of Sabbaths, Sect. 1. The difference
betwixt the morall and the ceremoniall Sabbaths,
Sect. 2. The use of the ceremonies to the Iewes,
Sect. 3. That the Sabbath is perpetuall, Sect. 4. 5. 6.
7. 8. 9. 10. Arguments to the contrarie answered,
Sect. 11. and 12.*



Hese words being thus vnfolded, it *§. Sect. 1.*
now remaineth that we proceede to
the handling of them. And first of
the Sabbath day, or day of rest (that
I may bee vnderstood of what rest I intreate.)
We are to consider, that amongst the Iewes there
were two kinds of Sabbaths: one of yeeres, ano-
ther of daies. That of yeeres was euery seuenth
yeere, in which they might not sowe their land,
but let it rest: or euery seuen times seuen yeeres,
which was the yeere of Iubile: in which bond-
men went out free, and alienated possessions re-
turned againe vnto the owners, *Leuit. 25. 10.* Of
these Sabbath of yeeres we intend in this place
no further discourse; we come therfore vnto that
other part of the diuision, namely the Sabbath of
daies. And here againe I must distinguish: for
the Sabbath of daies was also two-fold; ceremo-
niall, and morall. Now of the first sort were all
the Sabbaths that were instituted by *Moses* in
the ceremoniall law: such as were the Passcouer,
Pentecost, the new Moone, and the feast of Ta-
bernacles;

How many
sorts of Sab-
baths there
were amongst
the Iewes.

bernacles; which, Leuit.23. are called Sabbaths. Of the second sort, which wee call morall, is that Sabbath which is commanded in the Decalogue or tenne Commandements: of which here in this treatise our purpose is to write.

§. Sect. 2.

The difference
betwixt the
morall and the
ceremoniall
Sabbaths.

Now betwixt this morall Sabbath (which we so call, because it is a part of that law which giueth instruction for manners) and these other ceremoniall Sabbaths, there is great difference, which *Moses* Leuit.23.37,38 pointeth at: where hauing spoken before in the chapter both of this Sabbath and of those feasts before named, hee concludeth his speech of the feasts thus: *These are (saith he) the feasts of the Lord, which ye shall call holy conuocations, &c. besides the Sabbath of the Lord,* that is, besides those Sabbaths which they were to keep euery seuenth day. Now the difference was: First, this morall Sabbath *God himselfe spake it immediatly*, Exod.20.1. and afterwards writ it in tables of stone with his owne finger, Deut.9.10. and therefore Exod.32.16. these tables are said to be *the worke of God*, and this writing to be *the writing of God ingrauen in the tables*. And this he writ not once, but when the tables were broken, he wrote it the second time, Exod.34.1. And lest any man should say, that God also spake and writ the rest when *Moses* Deut.5.22. had rehearsed the tenne Commandements vnto the Israelites, he addeth that *all these words God spake, and added no more, but wrote them upon two tables*, and when he had written them, as appeareth Deut.4.13,14. hee commanded *Moses* at the same time *that he should teach them*

them ordinances and lawes, which they should obserue in the land which they went to possesse. So that this is manifest that the Decalogue or tenne words was only spoken and written by God; but all the rest added by *Moses*, which is the first difference. Secondly, this morall Sabbath was more ancient. For it had his institution, as appeareth Gen. 2.2, the very next day after mans creation: yea and his obseruation together with his institution: for God himselfe rested vpon it, where as those ceremoniall Sabbaths tooke their beginning but from *Moses*. Thirdly, it was also more holy: for where as vpon this day it was not lawfull for the Iewes to dresse their meate, Exod. 16.23. nor to kindle a fire, Exod. 35.3. vpon these ceremoniall Sabbaths, it was permitted vnto them to doe it, Exod. 12.16. And lastly, it was more durable: for the couenant of the morall Sabbath was an euermore lasting couenant, Exod. 31.16. as also shall anon further appeare: whereas the other was but a vanishing shadow, and to last but vnto the coming of Christ: for it was foretold by *Daniel*, that the Messiah should cause the sacrifice to cease, Dan. 9.27. And that the Iewes knew well enough, in that *Iohn* being demaunded by them what he was, and denying that he was either the Christ, or *Elias*, or any of the Prophets. They demanded again of him why he did then baptize: thereby intimating y^e vnles he were one of these, he might chaunge nothing in the Law: wherein they secretly graunted that these might doe it. And as the Messiah had authoritie in himselfe to
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C change

change the ceremoniall law of *Moses*, so might he also change these ceremoniall Sabbaths; they being a part of that law which was ceremoniall; which also hee did. And therefore saith the Apostle, Let no man condemne you in respect of an holie day, or of the new Moone, or of the Sabbaths: which were but a shadow of things to come, namely of our eternall rest in heaven, which wee obtaine by faith in Christ. Which Sabbath the Iewes thought did shadow out onely their rest in Canaan: but the Apostle Heb. 4. vers. 8. confuteth them, for (saith he) if Iesus (that is *Iosua*) had giuen them rest, then *Dauid* would not after that day haue spoken of another rest; saying, that *God sware in his wrath that the vnbeleeu-
ning should not enter into his rest*, for their vnbeliefe sake: yet this rest in heaven remaineth now vnto the children of God, that is, to the beleeuers; although the shadowes thereof be done away, the bodie which is Christ, being come.

§. Sect. 3.

The vse of ceremonies vnto the Iewes.

Indeede it pleased God, in the minoritie as it were of the Iewes, to traine them vp like children vnder the pedagogie of the law: and to this end hee prouided diuers outward ceremonies representatiue, that might bee alwaies before their eyes: to put them in remembrance of the inwarde graces signified and represented by them. Infomuch that whither soeuer they did cast their eyes, there was something to teach them. For if they looked vpon their bodies, then circumcision offered it selfe; if vpon the couerings of their bodies, the fringes taught them; if
vpon

vpon their tables, there was choise of meates; if they came into their houses, the Law was written vpon the lintles of their doores; if they went into the fields, there were the first fruites; if vnto their flockes, there were the first borne to be redeemed; if they brought forth children, then the first begotten; if they thought vpon the times, there were also remembrances for them. In the week, the seuenth day; in the moneth, the first day; and in the yeere the seuenth, and the fiftith were to be kept holy: but if they came into the Temple, then the shadowes were in number without number, there was the Altar, the sacrifice, the vaile, the mercie seate, and a number such like which did most liuelie shadowe out Christ vnto them. For in all these ceremonies *Moses* wrote of him, *Ioh. 5. 46.* but now all these shadowes are ended: for the bodie which is Christ is come. And hee hath taken them away, and therefore now wee must not any more bee lead as children, but as men of a riper age. For if wee should yet hold these things, it were to bee feared that the Apostles and Ministers of the Gospell that haue troden in their footings, had bestowed their labour vpon vs in vaine, *Galat. 4.* These feasts therefore and ceremoniall rites, and ritely ceremonies, the date of them being out long agoe, the writings razed, and the scales cancelled; we intend not to spend any longer time in the suruey of them.

Come wee therefore now from the shadow *§. Sect. 4.*
to intreate of the substance; and from the cere-

moniall Sabbaths to intreate of that Sabbath which is morall: which is here commanded in the Decalogue to be kept holy. For of this only is mention made in this place, and not of the other Sabbaths. Therefore the Lord saith, *Remember the Sabbath*, speaking of one: and not, *remember the Sabbaths*, as intending to establish and perpetuate many by his commaund. And that hee meaneth this morall Sabbath, appeareth by the reasons; where he sheweth that it was that Sabbath which was to be kept one day of seuen. Indeede I confesse that the other Sabbaths were here by a figure called *Synecdoche* inclusiuelie commaunded, so long as the ceremoniall law continued: euen as in the second commaundement were also commaunded all the ceremonies in Gods outward worship, so long as the ceremoniall law was to continue: but when there was another kinde of outward worship instituted, the former fell away; and yet the second commaundement continued a lasting precept euen vnto vs for euer: so also might these ceremoniall Sabbaths, for the time they lasted, bee here in the fourth precept commaunded: and yet when the ceremonies were to haue an end, they were to determine with the ceremonies: the commaundement notwithstanding to remaine for euer; and as effectually and fully to commaund these other times that should afterwards be appointed by Christ or his Apostles in the steede of the Sabbaths, as euer it did commaund the former.

Hence

Hence therefore wee may obserue that being the Sabbath, is expressly commanded in that law which is perpetuall, and is a part of that law, that therefore the Sabbath is also perpetuall. Now that it is here commanded, and is a part of this morall law, I thinke no man will be so blunt to denie. And that this law is perpetuall, appeareth, first in that it is the same with the law of nature, that is written in the hearts of all men. For what else is the law of nature, but a diuine rule written in the hearts of all men, more or lesse, by God himselfe; by which they know in generall what is good, and what is euill. Now that this law is the very selfesame with it, who seeth not? Only there is this difference, that the one is written in stone as well as in the hearts of men: whereas the other is onely written in the stonie hearts of men: which difference is onely in the manner, but as touching the substance they are all one. And therefore the Apostle Rom. 4. 14. saith, that *the Gentiles which were without the law, (vnderstand, written in stone) yet did by nature the things contained in the law, which (as he saith) shewed the effect or sentence of the law written in their hearts.* Which he proueth by the working of their own consciences, that did both *excuse and accuse them.* And (were it not a thing superfluous in a matter so euident, and so often done by others) if a man should but a little examine the records and writings of the ancients, he might find the very selfesame things with *Moses* law, written and confessed by the Heathens themselves. And first to let

That the Sabbath is perpetuall.

The morall law the same with the law of nature.

pasſe theſe things which wee haue in common with the beaſts, as that euery nature ſeeketh the preſeruatiſon of it ſelfe, and the propagation of it kinde : come wee firſt vnto the firſt table ; for if the Heathens were ignorant in any thing, it was in things concerning God. Wherein I confeſſe the law of ſinne after the fall had much ouer growne the law of nature : yet notwithstanding God would *not* in this *leau*e them *without* *teſtimonie*, Act. 14. 17, to the intent that they might bee without excuſe, as he ſaith Rom. 1. 20 : and therefore *that which might be knowne of God, was manifeſted vnto them : for God had ſhewed it vnto them*, Rom. 1. 19. And that it was ſo, appeareth in the records that yet are extant, and are alleadged by the Fathers to that purpoſe : And to begin with the very firſt commaundement, which teacheth the true knowledge and inward worſhippe of God. Haue not the Philoſophers themſelues, as *Plato*, *Pythagoras*, and the reſt, written whole diſcourſes of his nature, attributes, and worſhip : which if a man deſire to know, hee may either reade in their own writings, or find them vrged to that purpoſe by the Fathers that had this controuerſie with the Heathen that knew not God. And for the ſecond commaundement, let *Numa Pompilius* by name teſtifie what he thought of it : who, as *Plutarch* witneſſeth in his life, would not ſo much as ſuffer an image in Rome to be erected. For (ſaith he) being that God is an inuiſible ſpirit, hee was not to bee figured by any viſible image. And this was ſo generally receiued amongſt

mongst them, as that for the space of 170. yeeres there was no image of God erected in Rome. And as touching the third commandement, the name of God was with such religion regarded amongst them, as that there were some found amongst them, that did chuse rather to die, than to breake their oath, as *Regulus*: which also their lawes yet extant against periuries and blasphemies, doe sufficiently testifie: which, were they in force amongst vs, wee should not haue oathes so rise as now they are, even as our steps, or as the stones of the streetes: or if we had, yet we should haue law to punish the blasphemer, wheras now we haue none: but of this sufficient. There remaineth onely the fourth commandement, that a time, all businesse set apart, is to be sanctified to Gods seruice. Wherein let their *Feria* and *dies festi*, that is, their holy daies and daies of rest from labour, testifie that they held a time, all businesse set apart, to be kept holy vnto the Lord. Now as for the second table I hope I shall not be put vnto much businesse in it, seeing the Philosophers intreate most of the duties commanded therein; yea they were in y^e knowledge thereof so exact, as that it is possible to find amongst them some one precept that containeth in it the effect of the second table: namely, that sentence which was so rise amongst them: *Quod tibi non vis fieri, alteri ne feceris*, that is, That which thou wouldest not haue done to thy selfe, that thou shalt not doe to another. Now what else is this but the same with that Math. 6. which Christ calleth the law and

and Prophets? *Whatsoever* (saith he) *ye would that men should do unto you, even so doe you unto them, for this is the law and the Prophets.* So then the Decalogue being the same with the law of nature, is one and the same for ever. It followeth necessarily that the Decalogue is to remaine for ever, and consequently the Sabbath (being a part of that Decalogue) is to remaine for ever.

§. Sect. 6.

The continuance of the law warranted by the Apostle

And to put this matter out of doubt that the Decalogue is to remaine for ever, and is not abolished: the Apostle himself auoucheth it Rom. 3. the last verse, where disputing of iustification by faith, without the workes of the law; he putteth this question; *Doe wee then* (saith he) *make the law of none effect? God forbid:* thereby accounting it as a most sinfull thing once to be conceited: yea he is so farre from that minde, as that hee resolueth it quite to the contrarie: *We establish it*, saith he. Now that which is established is made more sure, than it was before. And therefore those that say the moral law is abolished by the law of faith, speake like *Peter* in the transfiguration, they wote not what they say. For the Apostle saith it is established, and not abolished by faith.

The law warranted to continue by Christ.

Neither yet is the Apostle alone in this case; but he followeth therein the example of his master Christ, who expresse affirmeth so much, Matth. 5. 17. where speaking of the morall law, he saith, *I thinke not that I am come to destroy the law or the Prophets, I am not come to destroy them but, to fulfill them.* The occasion of this doctrine, as it should seeme was thus, because hee had found fault many

ny times with the Pharisies for their ouer strict keeping of the Sabbath, preferring the rest of the day before the good of man, as if man had been made for the Sabbath, and not the Sabbath for man, the Pharisies therefore began to accuse him as a breaker, or rather as an abolisher of the law : And as it may seeme some of his Disciples also began to drinke in this opinion and to promise libertie vnto themselves, as if Christ had come to put an end vnto the law ; especially seeing hee went about to establish iustification by faith ; which Christ obseruing, directeth this speech vnto them : *Thinke not* (saith he) *that I am come to dissolue the law* : as opposing this his speech directly vnto their conceit, which they had of the abolishing of the law. Neither yet doth he here rest : but in the second place he sheweth that he is so farre from the destroying of it, as that hee came to a quite contrarie end ; namely to fulfill it. Now he which doth fulfill it doth not destroy it : for these are opposed by him as being contrarie the one to the other. For it were impossible for him both to destroy the law, and yet to fulfill it. Neither yet doth hee here content himselfe to shew the end of his comming, namely to fulfill the law ; but when he hath done, hee sheweth in the third place the durableness of this law, and that there is nothing so lasting as it ; no not the heauens, though neuer so constant in their motion ; nor the earth, though neuer so fixed a center : for they shall both passe away before ; the whole law doth he say shall passe. Nay

rather than the least iot or title of it shall escape or fall. And therefore whereas some say so much of the morall law shall stand, as Christ hath reestablished in the new Testament, therein they graunt the very thing in question : namely, that the Sabbath shall remaine : for Christ hath established the whole law ; yea and hath warranted euery iot or title of it to be as durable as the heauens : and therefore vnlesse wee can turne heauen and earth vpside downe, let vs beware to take one iot or title from the law of God. Fourthly, that wee may certainly know that neither this law, nor any part of it is dissolued, hee sheweth, that *he that shall breake one of the least commandments, and teach men so, shall be called (that is, shall be) the least in the kingdome of heauen* : as also on the contrarie, he that shall &c. And lastly, he is so farre from the breaking of it, that he requireth a more exact keeping of it. For (saith he) *if your righteousness exceede not the righteousness of the Scribes and Pharisees, ye cannot enter into the kingdome of heauen*. Now as for those that are of opinion that this place is to be vnderstood of the ceremoniall law which Christ did fulfill : though it be true that Christ did fulfill that also, yet that hee meaneth the ceremoniall law in this place, I cannot see how they will be able to prooue : vnlesse they will also hold, first, that the ceremonial law is not abolished : secondly, that it shall last as long as the world lasteth : thirdly, that if a man breake the least ceremonie thereof, and teach men so, that he shall be the least in the kingdom of heauen :

As in Luke,
thou childe
shalt be called
the Prophet
of the highest,
that is, shalt
be.

heaven : fourthly, that if hee obserue and teach them, he shall be the greatest in the kingdome of heauen : and fifthly that we are more bound vnto the obseruation of them than were the Scribes and Pharisies, if wee will enter into heauen. All which things Christ verifieth here of that law of which hee maketh mention. All which if any dare be so shamelesse as to affirme of the ceremoniall law, yet they shall be vndone and proue nothing thereby against vs, but all for vs : namely, that the Sabbath shall continue ; it being as they say ceremoniall. But the truth is, it cannot be vnderstood of any other law than of the Decalogue or tenne Commaundements, as I haue alreadie shewed. And yet further to shew that Christs meaning was so, he presently falleth into an exposition of certaine precepts of the Decalogue, wherein the Pharisies had taught amisse.

But now will some man say, he doth not there expound the Sabbath ; and therefore the Sabbath is not reestablished. Answ. Besides that hee little considereth what I haue shewed, that euery iot and tittle thereof is established as firme as the heauens : and that he that breakes the least commaundement and teacheth men so, shall bee the least in the kingdome &c. Besides all this, I say, he may abolish by this reason the rest of the commaundements that are not there expounded. He must therfore know that there was another reason that caused Christ not to speake any thing of the Sabbath : for it was Christs intent and

rather than the least iot or title of it shall escape or fall. And therefore whereas some say so much of the morall law shall stand, as Christ hath reestablished in the new Testament, therein they graunt the very thing in question : namely, that the Sabbath shall remaine : for Christ hath established the whole law ; yea and hath warranted euery iot or title of it to be as durable as the heauens : and therefore vnlesse wee can turne heauen and earth vpside downe, let vs beware to take one iot or title from the law of God. Fourthly, that wee may certainly know that neither this law, nor any part of it is dissolued, hee sheweth, that *he that shall breake one of the least commandments, and teach men so, shall be called (that is, shall be) the least in the kingdome of heauen* : as also on the contrarie, he that shall &c. And lastly, he is so farre from the breaking of it, that he requireth a more exact keeping of it. For (saith he) *if your righteousness exceede not the righteousness of the Scribes and Pharisees, ye cannot enter into the kingdome of heauen*. Now as for those that are of opinion that this place is to be vnderstood of the ceremoniall law which Christ did fulfill : though it be true that Christ did fulfill that also, yet that hee meaneth the ceremoniall law in this place, I cannot see how they will be able to prooue : vnlesse they will also hold, first, that the ceremonial law is not abolished : secondly, that it shall last as long as the world lasteth : thirdly, that if a man breake the least ceremonie thereof, and teach men so, that he shall be the least in the kingdom of heauen :

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purpose there to shew how they came short in the exposition of the law, and made the commandements speake lesse than they did; whereas they extended the Sabbath too farre, as touching the outward ceremonie, and made it speake more than in truth it did. And therefore his intent being to shew how they came short in the exposition of the law; it was not meete to bring in an instance quite besides his intention.

6. Sect. 7.
The Sabbath
continued by
Christ.

And that it was the minde of our Sauour Christ that the Sabbath should continue, as it appeareth by that which I haue alreadie alleaged: so also by that Matth. 24. 20. (where he wils that his children which should liue about 40. yeeres after his ascension, should pray that their flight might not be vpon the Sabbath) hee doth sufficiently declare that he held not this commandement in account of a ceremonie, but of a morall precept. For first, if it had been ceremoniall, they might haue fled without any care; for it had bin abolished fourtie yeeres before. Secondly, hee should haue done ill to haue vsed this as a scarecrow, or as a bugge to fray children with, when there was no such thing. Yea thirdly, if this commandement had been ceremoniall, hee should haue contradicted his owne doctrine, in establishing that which himselfe did take away by his death. And last of all, had he held it a ceremonie, hee should rather haue taught them not to haue stood vpon the keeping of it, being it had been a great sinne for them to haue retained it, and made an account of it, it being abolished and

and done away before. Now as for those that would qualifie Christs speech, by saying that he spake not as he meant, but according vnto the superstition of the Iewes, that held it vnlawfull (as they say) to flee vpon the Sabbath, and that therefore his speech was directed vnto them which held this error. First, this their euasion hath no ground. For how will they make it appeare that the Iewes held it vnlawfull vpon the Sabbath to flee for preferuation of life, being they had no ground for it in the Scriptures? Secondly, their owne practise was to the contrary: for they fled out of Egypt vpon the Sabbath, Exod. 12. And as for that in the book of Macchabees, that some would not fight vpon the Sabbath, (besides that it is no scripture) we see them in the same place condemned for it, and the case generally resolved by their brethren to the contrarie, as they might well doe hauing such presidents in the Scriptures for their so doing; as 2. King. 11. and in the destruction of Iericho, Iosh. 6. and elsewhere. Thirdly, if there had bin any infected with that error, he would rather haue willed them to haue prayed for the change of their mindes, than for the chaunge of their flight. Fourthly, be it that some held it vnlawfull to flee vpon the Sabbath; yet what was that vnto his Disciples, who were not possessed with that error? for this was spoken vnto his disciples apart, as we see vers. 3. And lastly, if hee had spoken to such as had held that error, he would rather haue continued his forme of speech which he vsed in the former verse; and

as there hee saith, Woe be vnto them which are with childe in these daies, manifestly speaking of others : so he would rather haue continued that forme of speech, and haue said, Woe bee vnto them that in these daies shall hold it vnlawfull to slee vpon the Sabbath; for then had the speech been plaine. But it is certaine that as the forme of Christs speech was altered, so the words looked quite another way : as namely vnto the hindrances and lets that might befall vnto them. And first to the bodily lets, if their flight should fall in the winter, the shortnes of the day, together with the foulness of the way, might bee combersome : Therefore pray (saith he) that your flight be not in the winter. And with this it well fitted, that hauing set downe their bodily lets and grieuances, he should in the second place set downe the spirituall lets and grieuances, which might befall them if their flight should bee vpon the Sabbath. For how could this but grieue them to see not onely abomination, or desolation, in the Temple : but abomination of desolation to be set vp in the high places, euen in place and steede of Gods worship, and that in the time of his worship also ; how could this I say be any other than grieuous vnto them : and therefore exceeding grieuous, because then also vpon the sight thereof they were to bee deprived both of Gods word and worship, and to bee driuen out into exile. Yet if troubles and afflictions must needs come, a man would desire that they might not come at the worst, or in the midst of his happinesse.

happinesse. And if a man must needs die, yet he would desire to end his prayers first, and first to be prepared thereto. In regard of which Christ willeth them to pray that their sight might not be vpon the Sabbath: that is, that though it were vneuitably decreed, that their sight should bee; yet that the extremitie of it might be something mitigated for the elects sake. And this I hope that notwithstanding these wrenches, it is euident that Christs meaning was that the Sabbath should continue.

The more iniurie therefore they offer vnto God that would nullifie this his commaundement, and make it stand but as a Iewish ceremonie: when as yet it is more anciently descended, than to take his beginning with the ceremoniall law. For in the writings of Israel mention is made of the keeping of the Sabbath by that patterne that cannot erre, euen by God himselfe, before the giuing of the ceremoniall law: or before Israel was a people, or called after the name of their father *Jacob*: yea I say long before there was any promise made vnto *Abraham* their father. Neither yet alone did God then keepe it, but did also institute it to be kept. Yea but it was not kept, will some man say. What then? shall the disobedience of some make the law of God of none effect? God forbid: though neither yet can I yeeld that it was not kept. For what if the keeping of it bee not mentioned? doth it therefore follow that it was not kept? Were all things that were done by the Fathers written by *Moses*?

§. Sect. 8.

The morall law was long before the ceremoniall.

If

If they should, I suppose the world it selfe would not haue contained the bookes: but these things which are written are written for our lerning, Rom. 15. 4. And to this end is the institution of the Sabbath recorded by *Moses*, that we might thence learne the obseruation therof, seeing that God did institute it to that end to bee obserued; vnlesse wee will say that God did institute a day for rest, which yet he would haue no man to rest vpon. But to take away all wrangling; the truth is, the obseruation of this day is also shewed by *Moses* before the giuing of the law, as well as the institution; and so shewed, as that he sheweth it not once to be kept by God himselfe in the creation, Gen. 2. 2, but againe in the wildernesse; in that he ceased to raine downe Manna vpon the Sabbath, Exod. 16. 15. Loc thus twice hee obserueth God keeping of it. And to this hee addeth the practise of man also: for Exod. 16. he sheweth how the Israelites kept it in the wildernes, when as yet the ceremoniall law was not giuen; by which it is certaine that this law was perpetuall.

§. *Seet. 9.*

The reasons
of the precept
proue the per-
petuitie of the
Sabbath.

And that it is so, me thinkes I neede bring no other proofes than the reasons themselues. For where the reasons be generall, do they not binde in generall from one to euery one, euen from the free denison to the straunger? And where the reasons bee perpetuall, doe they not implice the perpetuitie of the commandement? otherwise the reasons should perswade when the commandement were ended. Now the reasons that here are vsed to perswade vnto the keeping of the comman-

commandement being perpetuall; what shall we iudge of the commaundement, but that it is also perpetuall? and bindeth vs aswell as the Iewes: for are not these reasons to all men and at all times alike? Doth not God giue vnto euery one *sixte daies* aswell as vnto the Iewes? and then is not euery one bound to keepe a seuenth aswell as the Iewes? Is not the Lord *thy God* aswell as theirs? and must not thou then *keepe his Sabbath* aswell as they? Or did he *rest* onely for their example, and not for thine also? Or haue they need onely *to be blessed* and not thou also? Then these reasons perswading thee aswell as them, and now aswell as then; doe they not pleade for the perpetuie of this commandement, and proue that it is no vanishing shadow, but a lasting precept and to remaine for euer?

But what neede I to alleage so many reasons to perswade in a thing so apparant? were there no more but this one reason, namely the continuall vse and neede wee haue of the Sabbath to perswade the perpetuie of the Sabbath, it were sufficient. For if there were no time to call vs backe, how farre would that corruption wherewith wee are warmed in our mothers wombes carrie vs, like a mightie streame or current from all godlinesse? How deepe would we diue into the things of this world, if wee should neuer bee pulled out? If there were no time to water that seede that is sown in our hearts, wee should become *as a garden that hath no water*, Isai. i. 31. where euery thing dieth. Yea how easily would

§. Sect. 10.

The perpetual vse of the Sabbath proueth the Sabbath perpetuall.

our hearts become like vnto *the sluggards garden that is ouergrowne with thornes and nettles*, which couer the face thereof? Pro. 24. 31. And if the best men notwithstanding the best meanes be many times ouertaken; Lord, what shall we poore men thinke shall become of vs? If there were no time set downe by God vnto vs for his seruice, and if it were left vnto our owne discretions, when should wee finde a time? would wee not pleade as the Iewes in the building of the Temple, *The time is not yet come*? Hag. 1. 2. And therefore I say, being wee haue such continuall vse and neede of it, what doth it els but perswade the continuance of it vnto vs?

The conclu-
sion of all.

To conclude therefore this point; if this law be the same with the law of nature; if established by the Apostle; if confirmed by Christ; if instituted before the people was, to whom the ceremoniall law was giuen; if warranted fortie yeres after the ceremoniall law was abolished; if the reasons be now as effectually to perswade vs to the obedience thereof as euer, and the vse also now as great as euer: we may truly conclude, that seeing in the institution it was not ceremoniall; it cannot in proesse of time become ceremoniall; but as it came in with the world, so it must end with the world. And from this must not a Christian be driuen, no not for all the world:

§. Sect. II.

Arguments
pretending to
prooue the law
to be abolish-
ed, answered.

But notwithstanding the euidence of this truth, yet there haue bin obiections of two sorts found out to weaken the trueth thereof: some whereby they endeouour to prooue the whole law

law abolished: others, that if not the whole law, yet at least that Sabbath is abolished. Now, to prooue that the whole law is abolished, they alledge that 1. Tim. 1. 9. *To the iust there is no law*; and that Rom. 6. 14. *We are not vnder the law, but vnder grace.* To which to answer in a word; it is true that we are not vnder the correction of the law: *For there is no condemnation to them that are in Christ Iesus*, Rom. 8. 1. Yet we are vnder the direction of it. For *ibid.* ver. 7. the flesh is condemned as an enemy vnto God, in that it is not subiect vnto the law. Secondly, wee are not vnder the law as it was giuen by *Moses*, but as it is warranted by Christ. Thirdly, wee are not vnder the rigor of the law: for *Christ hath redeemed vs from the curse of the law*, Galath. 3. 13. *from the curse of the law* (saith the Apostle) *not from the law*. And thereby it is that now *his commaundements are not grievous vnto his*, Ioh. 5. 3: but wee willingly subiect and giue our selues seruants vnto it; to receiue direction from it, &c. But of this sufficient, it being something besides my purpose.

Come wee therefore vnto those that more neerely concerne the matter in hand; amongst which this is one doubt, that sticketh vp like a thorne in a drunkards hand, wherewith hee hurteth himselfe and others, namely, that euery day is a Sabbath or rest from sinne; and that therefore now wee are not any more bound to keepe any particular Sabbath. Now to proue that we must keep euery day a Sabbath, they alledge that Heb. 4. 10. where it is said, that *he that is entred into this*

§. Sect. 12.

Our rest from sinne taketh not away our rest from labour.

rest hath ceased from his owne workes, as God did from his : and that therefore we must euery day keepe a rest from sinne. To which I answer : Were it so that all they that vrge this did it of a desire and loue they haue to the Lords Sabbath, they were the lesse to bee blamed : howbeit, it is certaine that they pleade this most that least delight in the Sabbath when it comes ; and they doe it not that they would haue other daies to be kept as the Sabbath ; but because they would haue the Sabbath to be kept but as another day. But howsoever, yet I do not see how out of that place they may make this appeare. For first, I see not how Gods resting from his workes, may be a figure of our resting from our sinfull workes, there being no proportion between them, which alwaies is betweene the signe and the thing signified. Secondly, if this rest were a signe or figure of our rest from sinne, it must be so vnto *Adam* also ; for the law was giuen vnto him. Now how could that be a figure vnto him of his resting from sinne, when as yet hee had not sinned ? Thirdly, be it that there were such a rest, yet what doth the keeping of this rest morally hinder the keeping of that from sinne ? nay rather is it not a principall meanes for the furtherance thereof ? For doth not rest from worldly affaires and imployment in holie duties take away all occasions of sinne ? Fourthly, were it granted that we must rest euery day from sinne ; yet this their collection, that therefore wee should not rest from labour to keepe the Sabbath holy, followeth not thereupon ;

therupon; no more than because a man is bound to receiue every morfell of meate with giuing thanks, that therefore he should say he were not bound to receiue the Lords Supper otherwise than as common bread; or rather not to receiue the Lords Supper at all, because he every day receiueth bread with giuing of thanks. Fifthly, that which in that place is made significant, was the seuenth day from the creation: for the text saith, *he speaketh in a certaine place of the seuenth day, not of the Sabbath.* Whereby it is plaine, that that which was significant was the seuenth day from the creation, on which God is there said to rest; and it might be this was a signe that they should in the like manner rest vpon the seuenth day from their works as God did from his; to which end Gods example is brought as a reason to perswade vs to rest, because God rested: as also it might bee a signe of our eternall rest in heauen. And that indeede the Apostle meaneth there, when hee saith vers. 10. that *hee which hath entred into his rest, that is into heauen, hath ceased from his owne workes.* What of finne? No, but of his calling: for this rest *Adam* should haue entred into though he had neuer sinned. But (last of all) be it that in this place he meaneth this rest from *sinne* to bee shadowed out, yet that rest is in heauen: but in this life no man hath, or indeed can rest from his sinfull workes, as God did from his workes; which the Apostle affirmeth of those that haue entred into his rest. But this argument how wind-shaken it is, I hope euery man seeth. I

will spend therefore no more time to pluck this thorne out of the drunkards hand. It resteth that I should here answere that which is vrged by some out of the Epistle vnto the Coloss. chap. 2. vers. 16, 17. *Let no man condemne you in respect of an holy day, or of the new Moone, or of the Sabbaths.* But because we shall haue a more fit oportunitie offered to speake of it in the next chapter, I therefore thither remit the reader.

That which remaineth to be spoken of last of all, is the vse of this, that being the Sabbath is perpetuall, therefore men take heed how they suffer this truth to be wrested away from them by the cunning sleights of Sathan, or be drawne on by the allurements of euill men, to abuse it to their owne pleasures or profits, to runne, ride, or sport themselues vpon it, as if it were lawfull as vpon another day: or as if God had neuer said the word, *keepe it holy.* And this much as touching the first point, namely that the Sabbath is perpetuall.

CHAP. III.

The time of the rest not perpetuall, Sect. 1. It was meet the Sabbath day should be changed, Sect. 2. How the Sabbath is changed, and yet perpetuall, Sect. 3. The Sabbath changed from the seventh day to the first, Sect. 4. The reasons of that change, Sect. 5. 6. 7. 8. Objections to the contrarie, answered, Sect. 9. 10. Whether wee may call it still the Sabbath day, Sect. 11. Whether the time of the Sabbath may not be changed againe, Sect. 12.



But now as is the rest, so is not the day or time of the rest perpetuall: for if you marke God saith not, *remember the seventh day to rest upon it,* but, *remember the day of rest;* which is the second thing that we obserue in this commandement and giueth vs occasion to consider of another question. Which is, whether the Apostles might chaunge the Sabbath vnto any other day then that which the Iewes kept. Which they might doe: first, because the seventh day kept amongst the Iewes was ceremoniall, and did shadow out vnto vs our eternall rest, as appeareth Heb. 4. 4. 10. which was one cause that moued the Apostles to chaunge the day: As also they might doe it, because they found no limited day set downe in the commaundement. For as for that which followeth afterwards the seventh is the Sabbath, it is no part of the morall precept,

Sect. 1. The time of the rest not perpetuall.

precept, but onely an explication of it. For if that were a part of it, then this also must be a part, *sixte daies shalt thou labour*; which to graunt were absurd: because then we should make duties betwixt man and man to bee taught in the first table, which onely teacheth man this dutie to God: and the second the dutie of man to man, as Christ sheweth Matth. 22. 38. as also they being two things so contrarie as rest and labour, I cannot see but they must also be two commaundements. Besides all this in the reasons, there be many things that concerned onely the Iewes, as in the fifth commaundement, *Honour thy father and mother*; the reason is, *that thy daies may be long in the land which the Lord thy God giueth thee*. Now it is certaine that this promise had only reference vnto the Iewes, whom the Lord brought out of the land of Egypt, and whom the Lord would bring into the land of Canaan. But vnto vs it is as the Apostle vrgeth it Ephes. 6. 3, *that thy daies may be long vpon earth*. So in the first commaundement, *I am the Lord thy God, which brought thee out of the bondage of Egypt*: but wee may rather say, *which brought vs out of the bondage of sinne, or out of the bondage of Poperie*. And Deut. 5. 15. he vseth another reason to perswade the Iewes, which doth not appertaine vnto vs; which was, that they should keepe the Sabbath, *because they were seruants in Egypt*. All which reasons we see are vr-
ged in respect of them, as being the fittest to perswade them, being taken from the present benefit, which either they had, or were shortly to en-
ioy.

ioy. And what letteth but that the like respect should be had in this commandement of the as in the former? You will happely say then, that there is something in the commandement that concerneth not vs, but the Iewes. Not so neither: for though there might bee some particular reasons vsed that might more concerne them than vs, yet the commaundements might concerne vs both alike, they being the same with the law of nature written in our hearts, as also they being warranted vnto vs in the Gospell to remaine. Though neither, yet if we should graunt these words to bee part of the precept, doe they tye vs to keepe that seuenth day from the creation, but onely require of vs a seuenth to bee kept, which wee willingly embrace, as being the fittest time and the meetest for Gods seruice. And the rather because the Apostles haue retained, and still kept a seuenth day for Gods seruice; from whose example we may not varie.

But now as (I haue shewed) that the time of the Sabbath might be changed without any ra-

zure of the commandement: so also it is meete that it should be chaunged vnto another day for these reasons. For first, seeing the seuenth from the creation was ceremoniall, and did figure out our rest in heauen by Christ, as appeareth Heb. 4. ver. 8; why should it not by the same reason bee thought meete to be abolished, by which other shadowes are abolished; namely, *that the people might be thereby kept from Iudaizing; as also they being shadowes must necessarilie giue place when the*

It was meete that the Sabbath day should be changed.

body commeth, Coloss.2.17. Thirdly, seeing that when Christ rose it was a *new world*, Heb.2.5. and *olde things were past*, and *all things become new*, 2 Cor.5.7: was it not then meete that as the old couenant had the old day, and the old seales; so this new couenant should haue this new day and his new seales, especially seeing that in the contracts and couenants renewed between man and man, we require that as they be new drawne, so they be new dated and new sealed?

§. Sect. 3.

How the Sabbath is perpetuall, and yet changed.

But here I know it may seeme straunge vnto some, how this may be that the Sabbath should be perpetuall and to remaine for euer, and yet to bee chaunged. For if it bee perpetuall, how is it chaunged? if chaunged, how is it perpetuall? For answer whereunto, it is to be vnderstoode that there is a two-fold consideration or respect of the Sabbath; either as touching the substance of this commaundement, which is contained in these words, *Remember thou keep holy the day of rest*, which is the same with the law of nature, and is so farre forth warranted by Christ, as I haue already heretofore prooued: or else, as it was giuen vnto the Iewes by *Moses*, and had many ceremonies and shadowes annexed vnto it, both 1. *in the manner*, 2. *in the end*, and 3. *in the time*. 1. *In the manner*, first they were to keepe it with offering vp of sacrifices vpon that day, as two lambes of a yeere old, two tenth deales of fine flower, &c. Numb.28.9. Secondly, that they were more strictly to keepe the rest, so as they might not kindle a fire vpon that day, Exod.35.3. nor dresse their

dresse their meate, Exod.16.23: which strictnes
 of rest was ceremoniall, and after the law was gi-
 uen, was added by *Moses*, and therefore is aboli-
 shed; the morall rest required in the commaun-
 dement notwithstanding remaining, as being a
 thing so vnseparably ioyned vnto holinesse, as
 that wee cannot keepe the day holy without it.
 2. *In the end* also there was something ceremoni-
 all: for the Sabbath was made vnto them part-
 ly *memorative*; as Deut.5.15. it was to bee kept in
remembrance that they were seruants in Egypt: and
 partly it was *representative*; for Exod.31.13. it was
 to be kept as a *signe of their sanctification*. 3. And
 last of all, *in the time*, as I haue already shewed, in
 that *they kept the seventh day from the creation*. As al-
 so in that *they kept their Sabbath from euen to euen*,
 Leuit.23.32. whereas the Church now keepeth
 the day first, and the night following. Whereof
 more hereafter.

Now all these additions concerned the Iewes
 onely, vnto whom they were giuen in charge to
 bee obserued; yet no longer neither than vntill
 the comming of Christ, which was the bodie of
 all these shadowes. And therefore as touching al
 these complements of the Iewes: significations
 of the rest, sacrifices of the day, obseruation of the
 time from the creation; wee know them not
 hence-foorth, and therefore in respect of these
 let no man condemne vs. Yet let no man so
 much as imagine, that because that which was
 ceremoniall in it is done away, therefore the day,
 the rest, the sanctification of that day of rest, or

any substantiall thing in that law commaunded is done away. For as no man may say the Sacrament is abolished, because the signe is chaunged; no more may any man say the Sabbath is abolished, because the time is chaunged: for if euerie commandement that hath a ceremony annexed vnto it, should therefore presently be done away, or should with the ceremonie become also ceremoniall; it should follow that most of the commandements should be done away; for they had ceremonies annexed vnto them. As the sixth Commandement had the ceremonie of things strangled and of blood: for as they might not kill, so they might not strangle or eate the blood. The fifth Commandement had the ceremonie of writing the law vpon their post, or of binding them vpon their hands: for as they were to teach the law, so by this ceremonie to teach. And all the ceremonies in Gods worship appertained vnto the second; which commanding Gods outward worship, must necessarily commaund these ceremonies by which he would be worshipped: yea the whole law had the ceremonie of the parchment lace. Now, will you therefore say that all the law is ceremoniall and done away, because these ceremonies are done away? If not, no more may you prooue that this commandement is done away, because the ceremonie is done away. And therefore as this law was kept thousands of yeres before these ceremonies were added: so I see no reason but that they may continue thousands of yeres after they be done away.

In

In the assured ground of which truth, the Apostles being well settled and grounded by the great teacher of the world, retaining the rest, change the time, from the seventh that the Jewes kept, vnto the first day of the weeke. Which change of theirs appeareth in their practise that vpon this day they did vsually assemble, as wee may see first, Ioh. 20. 19. *that day vpon which Christ rose they were assembled together*: then eight daies after, which was the next first day of the weeke, *they were againe assembled*, vers. 26: and Acts 2. 1. when the holie Ghost descended vpon them, they were again assembled vpon this day: where although the first day of the week be not named; yet Pentecost is which fell vpon the first day of the weeke, as appeareth by that Leuit. 23. vers. 15. where they were required to bring a sheafe of their first fruits *the morrow after the Sabbath* in the Passcouer; and betwixt that and Pentecost they were to reckon fiftie daies: so that the day of his resurrection falling the morrow after the Jewes Sabbath, which is the first day of the week; Pentecost must needs also fall *the first day of the weeke*. And as the Apostles did practise this, so did also the whole Church, Act. 20. 7. Yea and the Apostle himselfe doth there *celebrate this day with the administration of the word and Sacraments*. As also 1. Cor. 16. 1. *hee doth vpon this day ordaine collections in the Church of Corinth*: like as hee there *testifieth he had done in the Church of Galatia*. And last of all, to giue the greater assurance of this, Rom. 1. 10, the Apostle calleth it *the Lords day*:

The change
of the time of
the Sabbath.

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The change
of the time of
the Sabbath.

thereby as it were vpon his new institution to grace it the more, the time being changed : as he did the Sacrament, in the like manner by calling it the Lords Supper, the signe being chaunged.
1. Cor. II. 20.

§. Sect. 5.

The reasons
of the change.

Now this they did vpon these reasons. First, to put a difference betwixt the Iewish Sabbath and the true Christian Sabbath. Secondly, because as God the Father did sanctifie the seuenth from the creation, by his resting vpon it from the work of the creation ; so did God the Sonne sanctifie this seuenth from the redemption, by his rising againe and resting vpon it from the worke of the redemption. Thirdly, because that this worke of the redemption being a greater work than that of the creation ; and his rest from affliction being a greater rest than that from labour ; it better deserued to beare the name and credit of the day, than that from the creation. Fourthly, because Christ did vouchsafe also to honour this day aboue all the other daies of the weeke, by his seuerall appearings vpon it, as well as by his rising againe vpon it. For vpon this day when hee rose hee appeared foure times : first, to *Mary Magdalen* in the morning, Ioh. 20. 1. & 14. Secondly, vnto the other women as they were going to relate vnto the Apostles his resurrection, which the Angels had told them of before at the sepulchre, Matth. 28. 9. Thirdly, to the two Disciples going to Emmaus, which also was the same day : for they said it was the third day since these things were done, Luk. 24. 21. And lastly,
the

the same day at night hee appeared vnto his Disciples, Ioh. 20. 19. but afterwards though *Thomas* his faith wanted confirmation in the matter of the resurrection, yet hee did not againe manifest himself, vntill the returne of the same day: which *Iohn* noteth when he saith, hee appeared againe eight daies after vnto them, when *Thomas* was present. Fiftly, as Christ did vouchsafe to honor this day by his resurrection, so also doth the holie Ghost by his descention vpon it; for Whitsontide or Pentecost did fall vpon that day, as before is manifest. And last of all, vpon this day began the creation of the world; so that vpon this day wee haue to meditate both vpon our creation, redemption, and sanctification. Now vpon all these reasons the Apostles changed the Sabbath into the first day of the weeke.

Now had they done it because they might do it by their authoritie Apostolique, for they were lead into all truth by that spirit which could not erre: or had they onely done it because it was meete to be done, that the people might be kept from Iudaizing, which in trueth inclined too much that way: or had they done it because happily the day was ceremoniall; who could haue iustly accepted against it? But now being they haue done it vpon such reasons as you haue heard, it were intollerable for any to call their doings againe into question; especially when as yet if we should goe about to mend the choise, wee should certainly marre with mending, and put out a better and fitter day, than wee should

put :

put in the roome thereof. For if we should place in the roome thereof a shorter time, men would crie out wee cannot dispatch our businesse betweene the Sabbaths : if a longer, then Gods busines should be too much slacke; let vs therefore hold the meane which the Apostles haue kept, and in truth which euer hath been kept, namely one day of seuen holy.

§. Sect. 6.

Yea, but will some man say, all this while wee see no Apostolicall institution for this day. A strange case when wee pleade the institution of the Sabbath to prooue the perpetuities of the Sabbath; then men call for the practise thereof: now we vrge the practise of the Apostles, for the change of the day they call for the institution. But as Christ answered the Pharisees when they accused him falsely of breaking the Sabbath: *Haue you not read what Dauid did? how that when he was hungry, &c.* thereby defending that his doing by the example of *Dauid* in the like case: so may we answer those that accuse vs for the keeping of the Sabbath vpon this day, *Haue you not read what the Apostles and the Church did? how they did assemble vpon this day to heare the word and receiue the Sacraments,* I say haue you not read it? If you haue, then what meane you yet to call for an institution, whose practise alreadie you see, and whose example being not against the word, is a word? Although neither yet doe I doubt but that they being lead by the spirit into all truth, they had a warrant for their so doing; if not then from that spirit, yet from him who was
Lord

Lord of the spirits, and of the Sabbath too : who had before his departing sufficiently instructed them what to doe. Which I rather think, because I see the practise of their assembling vpon that day before the holie Ghost was descended. Though in very deed I take this to be very great curiousnesse to inquire for their word, when we see their practise in assembling vpon this day; and if not the institution, yet at least an argument that there was such an institution amongst them, in that it was called the Lords day. ✓

But here I know I shall be required to make good two things before I may proceed any further: the first whereof, is to maintaine our translation. The second, is to maintaine that by the Lords day in the Reuelation is meant the first day of the weeke. That which will be put vnto me as concerning the translation, will be, how I can maintaine that in the Acts, chap. 20. 7. *πρὸς ἡμέραν* signifieth *the first day of the weeke*: and that 1. Cor. 16. 1. *πρὸς ἡμέραν* signifieth *every first day of the weeke*. When the one should rather signifie *the first of the Sabbaths*; and the other *some one of the Sabbaths*. For the iustifying of our translation, thus I answered, that *πρὸς ἡμέραν* must be vnderstood either properly, as the words themselues do signifie, *the Sabbaths*: or els they must be figuratiuely vnderstood, and signifie *the whole weeke*: now the first I thinke they will be vnwilling to graunt, least these places should speake too lowd for the perpetuating of the Sabbaths that should successiuely follow in ranke and order the one after

G

§. Sect. 7.

Our translation iustified

after the other. It must therefore be vnderstood of the second, that is, of the whole weeke; which I thinke they will not denie, in that elsewhere in the Scripture it is so taken, as Leuit. 23. 15. *Seuen Sabbaths shall be compleate*, that is seuen weekes. And Luk. 18. 12. *ἡστίασα δὲ τὴν σαββάτου, I fast twice in the Sabbath*, that is in the weeke; for it is impossible to fast twice in one day: so in this place I take it, that by *Sabbath* the weeke is meant: though to retaine the proper signification would be more aduantageous for vs. Yea, but yet the doubt is behinde: for how come wee (say they) to translate it *the first day of the weeke*? when the words seeme rather to signifie *some one day of the weeke*. First, we translate it so, because the Apostle seemeth to note out some set time of the Disciples assemblie; which if it were so translated, *some one day of the weeke* could not import that which the Apostle meant. Secondly, *τὴν μίαν ἡμέραν σαββάτου* is an Hebraisme: and the Hebrues vse often by one to signifie *the first*; as Gen. 1. 5. the euening and the morning are said to be *יום אחד one day*, that is *the first day*. And Gen. 10. 25. *Heber* had two sons, *המזרחי* *the name of one*, that is *of the first*, for hee nameth afterwards his brother. So, *one moneth* for *the first moneth* is an Hebraisme. And to translate it thus, we are lead by that Matth. 28. 1. where he saith in the end of the Sabbath, *ἐν τῇ καταστάσει μιᾶς σαββάτου*, vsing the same phraze that here is, which we must needs translate thus as we doe, *in the end of the Sabbath, when the first day of the weeke began to dawning*; for that day must needs bee the first day of

of the weeke insuing, that dawneth first next after the week past : and that this is out of question true, appeareth Mark. 16. 4. where that which hee calleth vers. 2. *τὴν πρώτην ἡμέραν, one day of the weeke*; he calleth afterwards vers. 9. *τῇ πρώτῃ ἡμέρᾳ, the first day of the weeke*. And thus I hope I haue iustified our translation.

The second question is, how it may appeare *§. Sect. 8.* that by *the Lords day* was meant *the first day of the weeke*, seeing that the Lord had so many daies, as some say, as the day of his birth, the day of his death, the day of his resurrection, and the day of his ascension, &c. Therefore to make this appeare; first it is most certaine, that as in generall all the beasts of the field are said *to be his*, Psalm. 50. so all the daies of the weeke may bee said *to be his*. But more properly that day which is set apart to his seruice, is said to be *his*. And in this sense that supper (wherein Christ departing did institute the Sacrament) is called *the Supper of the Lord*, 1. Cor. 11. 20; the table, *the Lords table*; the cup, *the cup of the Lord*, 1. Cor. 11. 21, &c. because they were all more specially consecrated vnto the Lords seruice. So must it also necessarily here be taken that by *the Lords day*, the Apostle meant some one day that was famously knowne in the Church, to be consecrated to his seruice, or else he would not so barely and nakedly haue passed it ouer; especially if that were true that there had been so many Lords daies at that time kept as they would thrust vpon vs; the Apostle had neede to haue made his speech plaine vpon which of these hee

That by the Lords day is meant the first day of the weeke.

was rauished in the spirit. But it is most certaine that in the Scripture there is not any other day mentioned than this; and therefore it must consequently bee vnderstood of this. It being then kept (as I haue shewed) in the Apostles times, and the other daies then not obserued, but brought in afterwards: And that it was so it will appeare yet more plainly, if we giue any credit vnto that which Master Beza noteth, which is that he found in a certain ancient Greeke copie these words, *ἡ πρώτη ἡμέρα*, that is, *the Lords day* added in the text, 1. Cor. 16. 2. which words being added, the text must runne thus, *euery first day of the weeke which is the Lords day, &c.* And so it is plaine that by the first day of the weeke, must be meant *the Lords day*. As also is euident by that which Master Iunius obserueth out of the Syriak translation; which is, that whereas it is in the Greeke, *when yee are come together in the Church*; in the Syriak it is, *when yee are come together on the Lords day*; which maketh the truth of this fullie to appeare, that this first day of the weeke, vpon which we keepe our Sabbath, was *the Lords day*.

That the first day of the weeke is the Lords day, shewed also by the Fathers.

And further to make it euident that this day was *the Lords day*, the Fathers who came neereſt vnto the Apostles times, giue euident testimony. As Iuſtinus Martyr in *Apol. 2.* who setting downe first the meetings of the Church. Secondly, the greetings of the Church, with an holie kisse. Thirdly, their prayers. Fourthly, their administration of the Sacraments. Fifthly, the reading of the Scriptures; then exhortation by the Pastor. Lastly,

Lastly, deliuereth the time of all this their meeting, which was *upon the Sunday*, as he calleth it: first, because on it God began to create the world. Secondly, because on it Christ rose again from the dead; by which it euidently appeareth that this day was then kept. And *Ignatius* as ancient as he, sheweth in his Epistle *ad Magnesianos*, not only that this day was chosen of the Church, but also why it was done: namely, that all occasions might be cut off from the Christians of Iudaizing. And *August. 10m. 2. ad Iannar. Epist. 119.* saith, that *the Lords day was deliuered to Christians by the Lords resurrection, and thereof it began to be celebrated.* And last of al, *Cyrl in Ioh. lib. 17. cap. 58.* saith, it must needs bee that the eighth day on which Christ appeared to *Thomas*, must bee the Lords day. Loe thus haue you a clowde of witnesses, all testifying this day to bee *the Lords day*: but of the other daies which they call feasts, no such matter. Neither yet had these feasts been so ancient, would any of them so iustly deserued the name of the Lords day as this: because in nothing he did so much shew himselfe to be Lord, as in this his rising againe from the dead: for *therefore hee died and rose againe, that hee might bee Lord of the quick and dead, Rom. 14. 9.* And therefore as the Lord would haue the Israelites after their comming out of Egypt, there and then to begin the account of their moneths in remembrance of their great deliuerance from their bondage, in which they were in vnder *Pharaoh*, Exodus 21. 2. so would hee haue vs, in remembrance

of our great deliuerance from the thraldome of sinne and spirituall bondage of the diuell, by Christs suffering and rising againe, there and then to begin our account.

The conclusion then of this point is, that seeing the seuenth from the creation was not commanded in the morall law, but was ceremoniall, and therefore meete to be changed, and being it might bee done without any preiudice to the commaundement. The Apostles did well to change the time of the Sabbath, which was kept euery seuenth from the creation, into the seuenth from the redemption.

§.Sect.9.
Obiections
answered.

Hauiug thus made the truth of this point euident, it remaineth now that we remoue such lets, and cleere such doubts, as may any waies seeme to arise in the hearts of men, whereby they might be hindred from admitting this truth. And here first may these places of the Apostle, Galat. 4. 10. and Col. 2. 16, 17. incomber some, whose mindes are not so well established in the present truth: in the first of which places the Apostle seemeth to condemne *all set times*; and in the second, to cleere men from any iust imputation, or condemnation for the *not keeping of them*, and by name *of the Sabbaths*; so that it may seeme we are set free from keeping any Sabbaths at all: for saith the Apostle, *Let no man condemne you in respect of the Sabbath*. For answer whereunto, as I will not greatly contend for the time of the Sabbath, it being (as I haue already shewed) done away, and the abolishing thereof may by this place

place iustly be warranted; for hee here speaking against the obseruation of times, especially those that were Iewish, it may as iustly be extended against the time of the Iewish Sabbath, as any other feast amongst them; especially being that the time of the Sabbath is called *the Sabbath*, as in this commandement the seuenth is the Sabbath; that is the time of the Sabbath: and Leuit. 23. 3. *The seuenth shall be the Sabbath of rest*, that is, the time of rest, or the time of the Sabbath. As (I say) I will not contend with them for the day which the Iewes kept, it being abolished: so by no meanes can I be drawne so much as once to imagine that therefore the Sabbath should be together with the Iewish day abolished, being that Christ hath warranted the whole law and euery iota or tittle of it to remaine.

Yea, but you will say the Sabbath it selfe is ceremoniall; for Exod. 31. 13. it is made *a signe of our sanctification*. A signe; what then? Is it therefore a ceremonie, and shadow? Is there no difference (thinke you) betweene *a signe* and *a shadow*? For my part I haue euer held, that *shadowes signifie things to come*, but *signes things alreadie come as well as to come*. Againe, shadowes and the bodie or substance of them can neuer bee together, but when the one is come the other is gone; and where the one beginneth, there the other endeth: but the signe and the thing signified neuer agree better than when they goe together. Indeede I confesse the shadowes may in some sense bee said to bee signes: but that all signes should

should bee shadowes, that will neuer bee made good by the dint of any argument, be it neuer so sharpe. As for example, the *signes* in Egypt were tokens of Gods anger, yet they were not shadowes: the Sacraments are signes confirming our faith, Rom. 4. 10. yet no shadowes: the miracles that Christ wrought were signes shewing foorth his glorie, Ioh. 2. 11, yet no shadowes: the Rainbow was a signe, putting God in minde of his couenant that hee would not againe the second time drowne the earth, Gen. 9. 13. and 15; and then may not the Sabbath also be a signe? that is, a document or instruction to teach vs our sanctification; or a signe memoratiue to put vs in minde of our sanctification, but that it must presently therewith become a shadow? Why then become not all these signes shadowes aswel as it? Indeede I confesse that the strict keeping of the rest by the Iewes, commanded Exo. 16. 23. was a shadow as also was the seuenth day: yet that the rest commanded in the precept was so, or had any ceremonie annexed, that I denie. But be it so, that the rest in the commandement had also a signification added vnto it; yet *from the beginning it was not so*, but came afterwards and was made so vnto the Iewes, (who were to be lead on vnto Christ by these things, as children by their A. b. c. and first elements as it were of religion) and may not this that is meerely accidentall and added vnto it fall away, but that it must destroy that also with it which is substantiall? If this should be graunted, I see not but that the whole
law

law must also be abolished, because there was no commandment but had some ceremonie or other (as I haue already prooued) added vnto it. Yea and the Sacraments must also bee done away, because the outward signes were shadowes; and so we should be without either word or Sacrament, with which this would suite well to abolish the time of them both, that there might not bee so much as any speech of God or godlinesse. But how farre much better haue the Apostles done? who haue abolished that which was ceremoniall and added vnto the morall law, retaining and keeping still the substance and law it selfe: as also they doe in retaining and keeping the same Sacraments which the Iewes had, 1. Cor. 10. 3, 4, though they chaunge the signes which they had. And what I pray you hath this commaundment deserved why it should not finde the like fauour with the rest, to remaine, although the day bee changed; but that together with the day it must be quite cased from the rest of the comādements, as vaprofitable? This it is, the diuell knoweth that by keeping of this commaundment, his kingdom is most of all shaken; and therefore hee laboureth aboue all to shake at least, if not to ouerthrow this time appointed for the worship of God.

Yea, but in that place of the Galatians the Apostle seemeth altogether to disallow set times, in so much as he saith, *he is afraid that he hath bestowed his labour vpon them in vaine, because they observe daies and times.* But of those that vrge this, I

§. Sect. 10.

That of the Galatians falsely vrged by some, answered.

H

would

would know whether they thinke that the Apostle in this place condemneth all set times, or some onely : if they shall say all indifferently ; then it shall not be lawfull for the Church at all to appoint any set times, no not for the deliuerie of the word and Sacraments : which whosoeuer maintaineth is an absolute Atheist, and seeketh no lesse than the ruine of Christ and his kingdom, and of all religion amongst men. How be it, this I know those that vrge this will not allow of it, to haue a day set for Gods worship, being a thing both tending to edification, and good order. Now if they will say, that it condemneth but some set daies, then it either condemneth those which the Church then kept, or those which the Iewes kept; for there were not a third sort of daies at that time. If they shall say those which the Church then kept; I would know of them whether the Church might not then as lawfully appoint daies for Gods seruice as now, the Apostles being then of the Church, and lead by that spirit that could not erre. And secondly; whether they might not appoint the first day of the weeke as well as any other, all daies being (as they say) indifferently alike. Both which things if they will graunt, I see not how the Apostle might iustly blame them for vsing their christian libertie, in making choise of some day for to keepe the Lords Sabbath vpon. Whom if hee might not iustly blame for vsing their libertie, much lesse then might hee so sharply rebuke them, *as to stand in feare of them for the keeping of*
such

such a day, as if by it all his labours had been to none effect, or purpose. Yea, if the keeping of such times had been so bad; he should haue yet done much worse, himselfe to haue kept it with them, which yet hee doth Act. 20. 7. But this hee should haue added aboue all, that hee should speake against times set, and yet should himselfe set times, as we see he did (in the Church of Corinth, yea and in this very Church of Galatia) appoint collections to be made euery first day of the weeke, as wee may see 1. Cor. 16. 1: all which things or any of them once to conceiue of so great an Apostle, were intollerable. It remaineth therefore necessarily, that they must bee vnderstood of those Iewish daies and times and yeres. And that they were such, appeareth euidently Col. 2. 17, where he sheweth that these daies were shadowes of things to come, which onely was proper to those Iewish daies, and no other. And indeed the truth was thus, there were crept into these Churches certaine false Apostles, that laboured to ioyne *Moses* with Christ, and to inthral their consciences with the ceremonially yoke, as though they were in conscience bound yet to keep the ceremonial law: the retaining of which was no lesse than in effect to denie Christ to bee come, who was the bodie of all those ceremonially shadowes. Which he obseruing, beginneth to be afraid of them, as he saith, least they should by this meanes haue made his preaching of Christ Iesus to haue been of none effect vnto them. Now as for our parts we are so farre from

Iudaizing, as that we retaine neither any conscience of their daies, nor yet the daies themselves. And therefore we obserue the Sabbath vpon the first day of the weeke, whereas they kept it vpon the seuenth (as hath been heretofore sufficiently declared) that thereby we may be sure to auoide all Iudaisme.

§. *Seet. II.* Moreouer being the day is chaunged, it will be demanded, and of some is, whether we ought not for the auoiding of Iudaisme, to forbear to call it the Sabbath day? Whereto for my part I answere, that although I know that all things ceremoniall in the Sabbath bee abolished, yet I could neuer learne that the name was any ceremonie, and therefore I see not but that it may bee vsed with that indifferencie as wee vse other names, it being fit and apt to expresse the nature of that which we would signifie by it. Secondly, being the rest is perpetuall (as I haue prooued) why should it not carrie with it the perpetuitie of the name of rest? But why then were new names giuen vnto it? Not because the old names were abolished, or might not bee vsed, but they were inforced to vse other names for distinctions sake: for if they had not called the Sabbath by some other name, they could not haue been so wel vnderstood whether they had spoken of the Iewes Sabbath that was to bee abolished, or of ours; therefore to auoide this ambiguitytie they call it by another name, that they might thereby be the better vnderstood. But now being that the Iewes Sabbath day is quite abolished, and that custome

custome hath made it familiar, and vse carried it vnto our Sabbath : I see not but that we may indifferently vse the name of Sabbath, euen as any of the rest of the names of the day : especially then when wee doe desire most to expresse the rest of the day, as when wee would expresse the change of it, to call it the first day of the weeke ; and when the reason of the change, to call it the Lords day : so when we would expresse the rest, to call it the Sabbath day. And this much as touching the chaunge of the Sabbath vnto the first day of the weeke.

But now vpon this which I haue shewed that *§. Sect. 12.* the time of the Sabbath might be and was iustly changed by the Apostles, it will be demaunded, and of some is, though ouer busily I confesse (for we should be more readie to keepe, than to alter the constitutions of the Apostles ; yet I say it will be demaunded) whether the Church may not chaunge the day of the Sabbath vnto any other day of the weeke : To which I answere, that although the Church hath power, Gods warrant going before, vpon some extraordinarie occasion, as plague, famine, sword, or such like, vpon any of the weeke daies to institute a fast, as in *Ioel. 2. 15. Sanctifie a fast :* or a feast, as *Hest. 9. The feast of Purim is instituted :* or to turne a fast into a feast, *Zach. 8. 19. The fast of the fourth moneth and the fast of the fifth shall be vnto the house of Iudah ioy and gladnesse.* Yet to chaunge this day, they may not : for this were to become as the Princes of Iudah to change the land-markes, *Hos. 5. 10,* and

to plucke vp Gods stakes and bounds which hee hath set for his Sabbath: yea to take away his Sabbath, and to appoint a day of our owne in steed thereof, were yet to come neere vnto the fact of *Nadab* and *Abihu*, who in steede of fire from heauen brought straunge fire, *Leuit. 10. 1.* which sinne God punished with death; and may not we feare the like at his hands, if in steed of that day which he hath appointed, we shal institute vnto him a day of our owne: for which if hee punish vs not, yet hee may iustly returne it vpon vs with this reproofe; *Who required this at your hands? Isai. 1. 12.* But be it graunted, were it so that the Church might alter this; yet they must bee lead thereto by some great reason that may overwaigh that, for which it was instituted to bee kept vpon this day: but greater reasons cannot bee yeelded for any day than for this of which wee haue spoken before, which being considered, there cannot another day be placed in the roome thereof; neither yet if another day might be placed could a fitter day be placed, and therefore not another so well. And therefore being it is so that this day is set apart by the church, I say more (though yet that were sufficient) by the Apostles to be kept holie; let vs be contented to keepe it holie, as the Apostles haue left it: knowing that although we may sometimes sanctifie that which is common; yet wee haue no power to make that commō which is sanctified. For that is a destruction or a snare vnto a man, to deuoure that which is sanctified, *Prou. 20. 25.*

Now

Now that which may seeme to make against this which I haue written, is that of the Apostle, Rom. 14. 5, 6; where hee seemeth to make all daies alike, either to bee obserued or not obserued. True it is that hee saith some men count them so, but yet the Apostle maketh no such account: for the question moued there, being, not betwixt the Iew and the Gentile, as some would haue it, but betwixt the stronger and the weaker, as appeareth chap. 15. 1. about eating of hearbes and keeping of daies, which arose as may seeme vpon this occasion, that forasmuch as the restitution of our former estate was now wrought by Christ: therefore wee, as in the beginning our fathers did, should eate hearbes, and no flesh. Now as in these controuersies he setteth downe their tenents on both sides, both what the stronger held, and what the weaker; so he sheweth either of them their duties towards other. Now the tenents were thus; *The stronger beleeued that they might eate all things, the weaker he eateth herbes.* He doth not say *beleueneth*, as to the former, but *eateth*, thereby distinguishing it from the other. So againe vers. 5. *This man esteemeth one day aboue another*, that is the stronger, which appeareth in that there was a day both commaunded, receiued, and approoued in the Church, as I haue already shewed: and therefore that must bee the stronger, then the weaker must needes be *to hold euery day alike*. So then if men count all daies alike, it is an argument of their weaknesse: yet we that are perswaded that one day is aboue another,

That place of
the Romanes
chap. 14. ex-
plained.

ther, as the Lords day about all the rest, ought not to despise the weaker, but to beare with their infirmitie, so long as it may be for their good to edification, chap. 15. 2. And this is our minde towards those that through ignorance or weaknes account of the Lords day but as of another day. So long as it may bee for their good to edification, wee will beare with their infirmitie: which yet if they shal hold obstinately and defend with an high hand, we are to *rebuke them sharply, that others may feare.* Now if any man to auoide the point of this argument shall say, that the Iewes are they which are meant by the weake, because *they did eate herbes and obserue daies.* First, I would haue them to shew me, where it may appeare, that they were restrained of eating flesh. Secondly, if they were those whom the Apostle meant that kept and obserued daies: I would know of them also whether they thinke they kept them to the Lord, which the Apostle affirmeth; which if they say, I see not how the Apostle might be afraide of them so farre, that hee might thinke he had laboured amongst them in vaine, in that they kept a day holy vnto the Lord. And this much touching this question, whether the day of rest may be chaunged againe, or not.

CHAP. III.

That the whole Sabbath day is to be kept, Sect. 1. And the night also, in a sort, Sect. 2. When the Sabbath beginneth and endeth, Sect. 3.



But now there is another sleight of *Sect. 1.*
 Sathan, and that is when he cannot
 leade vs beyond the marke, then he
 labours to haue vs come short of it.
 And to that end he beareth thou-
 sands in hand, that they are not bound to rest the
 whole day and keepe the whole day holie; but
 onely the time of the publike exercises. But for
 this they are to know, that God requireth in the
 commandement that we rest the whole day, and
 that we keepe the whole day holie: for if he had
 meant but a part of the day, he could haue said so
 much; but in that he requireth a day in the com-
 mandement he putteth it out of question. If thou
 thy selfe shouldest hire a man to worke with thee
 a day, wouldest thou not looke that hee should
 worke with thee a whole day? Or a seruant to
 dwell a yeere with thee, wouldest thou not looke
 that hee should dwell a whole yeere with thee?
 How is it then that thou vnderstandest God to
 halfe, when his word is as plaine as thine? Doeſt
 thou not think that *Ananias* was iustly punished,
 because he brought but a part, when hee should
 haue brought the whole? And shall not God as
 iustly punish thee, if thou keepest but a part,
 I when

*The whole
 day must be
 kept holie.*

when thou shouldest keepe the whole? Indeepe this word *whole* is not expresse, but yet it is implied and necessarily understood, in that hee requireth a day. And that his meaning is so, appeareth evidently also by the reasons hee bringeth afterwards, to perswade thee that unto. For first thou knowest the whole weeke consisteth of seven daies. Of these he giues thee sixe, and keepes one for himselfe; now such daies as he giues thee to doe thy businesse in, such and so long a day he reserves for himselfe; but every one of thy daies hath foure and twentie houres; and therefore he must haue so many to his day, or els thou hast more than sixe daies giuen thee; or if not giuen, then thou takest it as *Hophni* did the flesh: and then thou robbest God of part of his day, and so thou committedst theft; which were the case thing owne, thou wouldest not endure. For if thou having seven pounds in thy purse, shouldest giue sixe of them to some debauched soldier; if hee should wastfully spend that thou gauest him on harlots, and then afterwards should come and take from thee all the remainder sauing two or three shillings; wouldest thou not thinke that he did inroch too much vpon thee? wouldest thou not say he hath robbed me? And bee not these as great theues that rob God, as those that rob men? Doublesse they be greater; and therefore take no part of this day from God to spend vpon thy lusts; for it is the Sabbath of the Lord thy God; and take heede how thou wrong him, and curtoll his day, as *Hannu* did

Dauid

Dauid's seruants garments, 2. Sam. 10. 4. for hee
 will not take this wrong at thine hands. Again,
 in the third reason where God proposeth him-
 selfe vnto thee for an example to follow; looke
 how long a time God rested, so long a time must
 thou rest. But hee rested the seventh day wholly
 for he made nothing the seventh day, but finish-
 ed all in sixe daies: and therefore must thou rest
 a whole day as hee did. Lastly, in the last reason,
 looke what time God blessed and sanctified to
 be kept holie, that time ought in right to be kept
 holie, (for this is the nature and propertie of
 things sanctified, they being set apart from the
 common vse, may not otherwise be imployed
 than vnto his honour, as appeareth *Leuit. 27. 28.*
Yea Nebuchadnezzar as very a beast as he was, yet
 would not put the vessels of the house of God to
 a common vse; but put them in the house of his
 God, *Dan. 1. 2.*) but now (I say) God blessed and
 sanctified the whole day which he rested on, and
 therefore the whole day must be kept holie. And
 in very truth is not a whole day needfull for the
 performance of a whole seruice and worship of
 God: to heate the word, and minister the Sacra-
 ments, pray, reade, meditate, confesse, instruct.
 And why then doe men thinke that they haue
 sufficiently kept the Sabbath if they heare diuine
 seruice, as they call it, in the forenoone, and in
 the afternoon: thinking that they may doe all
 the rest of the day what they list; as though God
 forsooth would take that at mans hands, which a
 man will not at his seruants to worke an houre

or two, and to play all the rest of the day. But the Apostle, you will say, willethe that we should condemne no man in part of an holie day, Col. 2. 16. True; neither in respect of an whole holie day, such as hee there meaneth; that is, a Iewish holie day; which, as I haue shewed before, you are not bound vnto. But this is the Lords day, and it is the Lords Sabbath which you must keepe holie, and wholie holie vnto him; as you haue seene already prooued: for 1. the day, 2. preparation thereunto, 3. rest, and 4. holinesse; these foure things being in the commandement expressed, we must obserue for euer, as being morall and not ceremoniall.

§. Sect. 2.

Though neither, yet is this sufficient to keepe the Sabbath day from morning to night (for they are deceiued that thinke that the Sabbath is ended when the Sunne is set) but wee must keepe the night also, for it is a part of the day naturall, of which here is mention: for so Moses Gen. 1. accounteth the euening and the morning but one day: so that the artificiall day and the night make but one day naturall, which is the seuenth part of the weeke, and is Gods: and therefore the night must bee kept holie as well as the day, for that is a part of the Sabbath. Therefore Psalm. 92, which is called a Psalm of the Sabbath, David saith, not onely that he will declare Gods louing kindnes in the morning, but his truth also in the night. And Paul being at Troas, *when it was day*, and then celebrated the Lords Supper, which was a Sabbath daies exercise, thereby shewing that

that the night was a part of the Sabbath also. Though neither yet doe I speake it to this end; that wee should keepe it in the same manner as *Paul* did, I know it well it was extraordinarie, but yet neuerthelesse in the nature of a night we are more holily to repose our selues that night, than at other times. A fault in those that other nights pray with their families, but this night ouerpasse it, esteeming it sufficient that they haue prayed at the Church.

But here I know it will be demaunded when §. *Seet. 3.*
the Sabbath beginneth, and whether wee must keepe the night before the Sabbath, or the night following. Answ. True it is that the Iewes kept their Sabbath the night before the day; for *Leuit. 23. 32.* *from euen to euen shall you celebrate your Sabbath*; but wee begin our Sabbath at the dawning of the day, for these reasons: first, because *Christ* rose in the dawning it was necessarie (our Sabbath being to be kept in remembrance thereof) that our day should then begin. Secondly, to put a difference betwixt the Iewish Sabbath, and the true Christian Sabbath, it was needfull that ours should begin at morning, when by the resurrection of *Christ* the world began to bee renewed: whereas the other began at night, when the world in the creation was finished. Thirdly, that the night following is accounted a part of the day precedent, we see *Acts 6. vers. 7.* where it is said that *Paul* preached at Troas vntill midnight, being the next morning to depart, hauing staid there, as the text sheweth, vers. 6. *seuen daies::*

daies : but if the last night had not been a part of the seuenth day, then he had staied at least a night longer than seuen daies, and so more than seuen daies, for hee should haue staied part of another day. But that this night was a part of the Sabbath which they then kept, doth yet further appeare, in that the Apostle keepeth this night in the manner of a Sabbath, with performing the exercise of holinesse therein; as also in that being to depart, hee would not depart till the rest were ended. Which I obserue in that it is said, ver. 11, that *he communed with them till the dawning of the day, and so departed*; both which circumstances concur well with this, to prooue that hee held the night following to be a part of the Sabbath. Now if any man will say, that by this reason we may iustifie the deliuerie of the word and Sacrament in the night; I graunt it, the time being as this was, a time of persecution : otherwise not. But this, to keepe the night of the Sabbath in the nature of the night, I take to be no extraordinarie, but an ordinarie thing, such as is now also required of vs; and I presse it no further than to shew the practise of the Church, from which wee ought not rashly or vnadvisedly to dissent. And this hath been obserued euer since the Apostles times to be iust, who keep the day first, and call the night following by the name of the day precedent. And so much for the day of rest.

THE

E I



THE SECOND BOOK
TREATING OF THE DV-
TIES OF THE SABBATH.

CHAP. I.

*Of the preparation vnto the Sabbath, by remembring
it before hand, Sect. 1. 2. The things to be remem-
bred, are, to settle our affaires, Sect. 3. And our af-
fections, Sect. 4.*



IN the former discourse we haue §. Sect. 1.
seene these foure things hand-
led: First, that the Sabbath is
perpetuall; Secondly, that the
day is changed. Thirdly, that
it cannot againe be changed.
And fourthly, that the whole day must be kept
holie. All which things being discussed, it remai-
neth that we proceede vnto the handling of the
duties of the day. And first I will speake of the
preparation vnto the Sabbath, which we are put
in minde of when he wils vs *to remember this day:*
which words import so much as if hee should
haue said, Thou art by nature forgetfull, and neg-
ligent in the performance of any holie dutie; and
therefore

Why the word
remember is
placed before
the commandment.

therefore thou haddest neede to thinke vpon this day before hand, and to remember it, that thou maist bee prepared to keepe it holie. And me thinkes God deales in this like a Master, that giuing many things in charge vnto his seruants, yet one thing in speciall; aboue all (saith he) remember this. So dealeth God in this case, Thou shalt haue none other Gods, Thou shalt not make any grauen image, Thou shalt not take my name in vaine; these commaundements thou shalt obserue; but especially remember this to sanctifie my Sabbath. And although this word *remember* bee placed but in the beginning, yet it hath a reference vnto euery word in this commandment: for he requireth not onely that we should remember the day when it is coming, but also we must remember to rest vpon it when it is come. Neither is it sufficient that we rest on that day, but we must remember to sanctifie that rest; and that thou must remember to do thy self, and not that alone, but that thy children and seruants also doe it. Indeed, were it not that wee were more negligent in this than in any other dutie, God would not haue vsed this speciall remembrance: but seeing in good things wee are like the Disciples that slept, though thrice admonished, when the Pharisees could wake well enough without any admonition at all; God therefore willeth vs to remember the Sabbath, thereby as it were stirring vs vp to the performance of our duties. And as God willeth vs to remember in regard of our forgetfulnesse in good matters;

DUTIES OF THE SABBATH. 83

so doth he will vs much more to remember in regard of the easinesse that is in our nature, to bee drawne away to that which is euill, from Gods seruice. When *Balaam* heard a messenger sent with that ambassage, *I will promote thee to great honour*; what haste made hee to bee gone to *Balaam*, though hee went vpon the point of a sword? *Numb. 22. 21.* The young man as soone as euer hee heard that *Syren* in the *Prouerbs* sing, *Come let vs take our fill of loue*, hee followes her straight way, though *as an ox* vnto the slaughter, *Pro. 7. 12.* Which easinesse of ours to bee insnared and inticed, God obseruing, as a most louing friend wil leth vs to be aduised, and before hand to remember, that we who by nature are so facill and easie, be not abused.

But much more doth he will vs to remember *§. Sect. 2.* in regard of our manifold lets and excuses which we pretend; and to let passe those lets which one once sported himselfe merrily with, as *the couerlet, the parilet, the phillet, and the frontlet*: which things many times bee lets vnto vs; as when wee lie too long in bed, or stand a good part of the day in trimming; yet they bee not the greatest lets. How say you to those lets which kept those that were bidden vnto the wedding, that they could not come, as merchandise, a farme, five yoke of oxen, a wife, and such like? Are not these things many times lets vnto vs that we cannot keepe the Sabbath? Now for the preventing of all these, God wil leth vs to remember that it is his Sabbath; thesby shewing vs that the very as-

spect of the Sabbath must weigh downe all our
 worldly lets. O but saith the master (when hee
 should goe to Church) I must needes goe talke
 with my seruants, and tell them what they shall
 doe the next weeke. Yea but thou must remember
 to goe to Church; for God will talke with thee; and
 tell thee what thou shalt doe the next weeke. I
 but (saith the seruant) my master commaunded
 me, and I must goe to my masters businesse. Yea
 but God saith, thou must goe doe his businesse;
 hee commaunds both thee and thy master too;
 and therefore remember the Sabbath; saith the Lord.
 Yea but, will some man say, I must needes goe doe
 a thing I forgot to doe the last weeke. The more
 shame for thee; for doth not God will thee to
 remember it? Yea but I had forgotten it, and
 therefore now I must goe doe it. Indeede as if be-
 cause through negligence thou going from
 home, and leauing thy cloake behind, if it should
 chance to raine, and thou wanting thy cloake,
 shouldest therefore meeting thy neighbour take
 away his; were it therefore lawfull because thou
 haddest forgotten thine? So, wilt thou because
 through thy negligence, thou forgettest thy bu-
 sinesse, when thou shouldest haue done it; wilt
 thou (I say) therefore take Gods time, and im-
 ploy it about thy businesse? Well, I dispute not
 whether it be lawfull to doe it; but this I am sure
 it is sinfull for thee to forget to doe it before; for
 thou shouldest haue remembered it; and indeede
 this doth nothing but argue thy vnckewardnes
 to good things; for thou yest not so to pleade

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in the weeke daies, when thou shouldest goe about thy worldly businesse. Sir, I haue forgotten this day to pray with my familie; to instruct them, to reade some part of the Scripture, &c. Thou neuer remembrest this in the weeke; or if thou doest, thou presently dispenshest with thy selfe for the omission of it: but on the Sabbath thou easily remembrest any of thy worldly businesse, and thou wilt not omit to do them, though holinesse it selfe attend thee in the meane season. Which easily sheweth what is that runneth in our minds, namely our worldly affaires, for these we remember at euery turne: and not onely so, but we forecass all inconueniences before hand. As for example, is a man going to a market or faire: before he goes, he sits down first and forecasseth what things he lackes, where and of whom he may buy them at the best hand; yea he remembers all his wants, and rather than hee will forget any of them when he comes thither, hee will scrite them downe in writing tables; or binde a threed about his finger, to put him in remembrance; or else commaund some of his seruants to remember him when he cometh thither, that he may be sure to dispatch all his affaires. But in Gods seruice no such care, it is the easiest thing in the world to forget that, wee are so slacke, so cold, so frozen, that wee forget any thing. In regard whercof our memories may not iustly be compared vnto silies, which easilie holde the chaffe; when they let the good corne goe by; which weaknesse God obseruing in vs, will not

vs. in the entrance to remember that it is his Sabbath.

§. Sect. 3.

What things
we must re-
member.

But you will aske me peraduenture, what things would I haue you to remember? Surely amongst many, especially these two: first, that thou wouldst compasse all thy businesse vpon the working daies, that thy worldly affaires enter not into the possession of the Lords day, I say not onely wilfully, but not so much as negligently, or by any forgetfulnesse; that thou maist dispatch thy businesse before the Sabbath. As *Ioseph* of Aramathea, who came the day before the Sabbath, which the Iewes called *the preparation vnto the Sabbath*, and begged the bodie of Iesus; that he might be freed both from the durie, and care of burying the same vpon the Sabbath, *Mar. 15. 42*: yea that the care of these worldlie things might against that day be altogether buried, as *Isaac* buried his Idols, when hee went vp to Bethel, which was the house of the Lord. And if you will not doe this much for a day to order them, that they may not hinder you, which yet you doe sometimes vpon smaller occasions, as for the entertaining of a friend, or keeping of an holie day; when should I perswade you to keep a perpetuall Sabbath, or doe as the Apostles did, *to forsake all and to follow Christ*; that will not forsake the care of it one day, to follow him? Well, the suite is not much to graunt, and it is God that asketh it, it is hee that wilts thee before hand to remember it. And therefore call thy selfe to remembrance before hand; call thy workmen in

the weeke daies, reckon with them, set thy house in order, and appoint thy seruants their businesse before; that the care of none of these things may possesse thy soule vpon the Sabbath.

The second thing that I would haue remembered, is that thou prepare thy selfe to the keeping of this day holie, by seeling and ording thy affections, aswell as thy affaires, that way before hand. For if we doe not affect the exercises of the Sabbath, wee shall hardly bee drawne to seeke them; and therefore the Apostle Col. 3. 1, willing vs to seeke those things which are aboue, presently addeth, *Set your affections vpon those things which are aboue:* as though we would neuer seeke them if wee doe not first affect them. Now the current of our affections running quite another way, will neuer minde these things which are aboue, vnlesse they bee mightely reinforced, and the course turned the right way, and that which letteth remoued. And therefore wee must first remember to prepare our selues before hand. And in very trueth of this there is great reason: For if *Ioseph* would not come into *Pharaohs* presence before he had shaued himselfe, and chaunged his garments; shall we presume to come into the presence of the Lord, hauing not first cut off these worldly cares, and chaunged these earthly thoughts of ours? And if wee will not haue our seruants to bring vs drinke in a cup before it bee washed, haue we not much more neede to wash and cleanse *these vessels of ours*? 1. Thes. 4. 4. I meane our bodies, before wee present any seruice vnto
 the

the Lord in them: especially seeing he requireth it, *Esaï. 1. 16. Wash you, make you cleane*; then ver. 18. *Come now*, saith he: so that he would not haue vs to come vntill wee haue washed our selues. Nay further, if we will not sowe our fields vntill wee haue plowed them; is it not meete that the furrowes of our hearts should be first turned vp, *Ieremy 4*, that the seede of the word may be sown in them? For before it will take no roote, but is sown as in a high way, *Matth. 13*. Indeepe to worldly businesse we need no such preparation; but a man may rise out of his bed and presently goe to plough, or driue the cart, or goe to worke in his shop: but before a man can bee fitted to Gods seruice his heart must first be fitted.

And this shall we the sooner be drawne to do, if wee consider first our owne inhabilitie vnto these things, and how that *our cogitations be darkened*, *Eph. 4*. and that we are *but naturall men*; and consequently, *cannot perceiue the things of God; for they cannot be but spiritually discerned*, *2. Cor. 2. 14*: yea that we wholly *minde earthly things*, *Colos. 3*. and that our soules are buried as it were vnder the clods in our fields; or packed vp in our hamper at home, or sent in merchandise into farre countries abroad. And that therefore they need sometime to be called home, and quickened before hand vnto those things; that wee may the more cheerefully draw neere vnto God, and acquaint our selues with the ministry of his word: As also if before hand we reade some portion of the Scripture tending that way, and meditate thereupon,

theretupon, and make our prayers vnto God, beseeching him that hee will prepare our hearts to the sanctifying of his Sabbath, and blesse the meanes that they may bee fruitfull vnto vs. But alas, for the most of vs, wee thinke wee knowe as much as any Preacher of them al can tell vs. And as for this preparation vnto the Sabbath, I thinke many may say of it as they vse to say of a thing that comes v unexpected, *I thought as much vpon it as vpon mine ending day*; yea I verely thinke that many may more truly say it of the Sabbath, they thinke as much vpon this preparation of themselves vnto the keeping of it, as vpon their ending day. They neuer minde it thus to prepare themselves before hand, that they might profit by the exercises of it. Nay, I thinke many know not whether there be any such dutie or no. Indeede this they know they can tell when the day comes; and they prepare their cloathes for that day, but themselves they doe not; happely they may prouide against the Sabbath day a May-pole, or a Fiddle to make them metric, bowles or bowes to sport them with; but to keepe it in this sort, they think no more vpon it, than vpon their ending day. Alas that men should liue in such a giuen-over manner, minding neither God, nor religion, nor day of worship, nor time of seruice, nor their owne soules; but draw on thus the line of vanitie, euen through the whole course of their liues, as though they had sworne whilest they liue neuer to leaue prophaning of Gods rest. Well, let them know that hee that willett
 them

them here to remember the Sabbath, will neuer forget any of these their abominations, if they repent not. And this much for the preparation vnto the Sabbath, which is the first dutie: the obseruation followeth.

CHAP. II.

Rest commaunded, Sect. 1. And the same a solemne rest, and why, Sect. 2. What workes are forbidden on this day of rest, viz. the workes of our ordinarie calling, Sect. 3. &c. vnto 15. And what workes may be done on this day, viz. workes of necessitie, pietie, and mercie, Sect. 15. 16.

§. Sect. 1.

NOW the duties in which the obseruation of the Sabbath consist follow, which we will speake of in that method which Christ teacheth, Matth. 5. First we will shew the duties commaunded: and secondly the sins forbidden. Now the duties commaunded are first the meanes of holinesse, that is rest: secondly the end of rest, to keepe it holie. The things forbidden are the sinnes contrarie vnto these; and the meanes leading thereunto: of all which we will speake, yet not apart, but ioyntly, because the contrarie is best argued by his contrarie, and that which is crooked is best discerned by a straight line. To come therefore vnto these duties, and first to speak of the first of them, that is, of the rest of the day. Vnto which that wee are bound is more eident than can be denied; the words in
forcing

forcing so much. For what is Sabbath but rest? And what is the Sabbath day but the day of rest? And as this is in expresse words commanded in the precept, so it standeth in very reason meete: For if there bee no Master but will referue some time for his seruice; no Landlord but will haue some rent; no Prince but will haue some tribute: is it not meet that God so great a Master, a Lord, and Prince, should haue his seruice, his rent, and tribute? Nay, if wee doe this to our bodily masters; how much more ought we vnto him that hath the life of our soules in his hands? Therefore in his law, as in a paire of Indentures, he requireth by couenant this rest, as it were his rent, and tribute, at our hands; and hath set downe vnto vs the time after such manner, as I haue shewed before. For otherwise it is most certaine; that if God had not taken order in this behalfe for the time, some would not haue afforded him one day of rest in a whole moneth, I had almost said in a whole yeere.

Neither yet is this rest an ordinarie rest, as it were a breathing time, such as vpon the weeke daies is alowed; for Christ himselfe being wearie, sate downe to rest himselfe, Ioh. 4. 6: but a solemne and setled rest: wherefore it is called a *Sabbath of rest*, Leuit. 23. 32. As if hee should haue said, a *rest of rest*, the doubling of the word importing a singular rest; as a *Song of Songs* is an excellent Song; and *vanitie of vanities* is a notable vanitie, so a *rest of rests* is an exquisite rest, a rest euen for the whole day. The reasons of which rest are

not so much in respect of the body, whose weaknes and wearines might happely bee refreshed and repaired by some rest or recreation in the week daies (of which more hereafter) but much more for religions sake: for being that man is ioyned to serue God with all the powers of the bodie and soule; how can he doe it vnlesse they be all bent that way, the vnderstanding to know the best things, the will to approoue them, the heart to affect them, the memorie to keep them, the hand to worke them, the tongue to speake them, the eye to see them, the eare to heare them, and the foote to walke in them. And how can they be that way bent, vnles they haue rest from their worldly imployments, which vnto the greatest part of men are such and so great (as they intangle themselves with the affaires of this life) that had they other bodies and other soules they were scarce able to dispatch them: In regarde whereof the Lord requireth a precise rest to bee kept by vs and ours: for *in it* (saith he) *thou shalt doe no manner of worke.*

Why we must
rest.

§. Sect. 3.

What workes
are forbidden
vs vpon the
Sabbath.

But that we may the more orderly proceed, let vs see what workes they be that are here forbidden vs. For it is certaine all kindes of workes are not forbidden vpon the Sabbath; being the workes of holinesse are here commanded, and therefore we may not keepe it *idly*, but wee must keepe it *holy*. The workes therefore that are here properly and by name forbidden vs in this commandement, are *the workes of our ordinarie vocation*. Which appeareth more plainly afterwards

in

in the explication of the precept, where the word *in*, which is there vsed, is deuised *in* which signifieth to worke as a seruant for hire; which point *Leuit. 23. 3.* is yet more plainly expressed. For *in it*, that is, vpon the Sabbath (saith *Moses*) *thou shalt doe no seruile worke*. Secondly, this also appeareth by the opposition that is made in the explication of the precept; for those workes which on the sixe daies thou art commanded to doe, which are the workes of thy vocation; vpon the Sabbath thou maist not doe. Thirdly, the workes of thy vocation are called *thy workes*; for on the sixe daies thou shalt do *all thy workes*. Now these vpon the Sabbath, *Isai. 58. 13.* thou art forbidden to doe; *not doing thine owne workes vpon my Sabbath*, saith God. And therefore thy workes vpon the Sabbath they must not bee done; for then thou art not thine owne man but art in his seruice, and consequently must doe the workes which he commandeth thee.

All which workes (I meane of our vocation) are not forbidden in regard that they are sinfull in themselves, or vnlawfull; for then God would not haue commaunded them on the sixe daies, but in regard y they are by circumstance at that time vnlawfull. For circumstances in things indifferent are sometimes substantiall. As for example, it is lawfull to eate, but it is not lawfull to eate in the Church; *haue you not houses to eate in?* 1. Cor. x. 12. It is lawfull to sleepe, but it is not lawfull to sleepe at Church while the Preacher is in the pulpit; *haue you not beds at home to sleepe in?* So also

¶ Sect. 4.

VVhy the workes of our ordinarie vocation are forbidden vs vpon the Sabbath.

Circumstantia quandoque sunt substantia.

2. Tim. 2. 2

it is lawfull to buy and sel, but not in the Church; for *Christ scourged out such as bought and sold in the Temple*. And as it is in respect of the place, so is it also in respect of the person; it is lawfull for a Magistrate to kill, *Numb. 35. 30. The Iudge shal slay the murderer*, or cause him to die: but it is not lawfull for a private man; for *Genes. 9. 6. He that sheddeth mans blood, by man shall his blood be shed*. It is lawfull for the Priests to beare the Arke, *Num. 7. 8. but not for Uzza to stay it vp*; though falling: therefore *God smote him that hee died in the place*, *2. Sam. 6. 7*. So in respect of the time; it is lawfull to buy a farme: but not then to buy when wee should goe to the banquet, *Matth. 22. Martha may do her worldly businesse*; but it is not meete when Christ is preaching, *Luke 20. vlt*. So here it is lawfull to worke; *six daies shalt thou labour*: but it is not lawfull to worke vpon the Sabbath: for *in it thou shalt doe no manner of worke*; not that workes are in themselves vnlawful, but in regard of greater businesse: therefore as a prouident master that knoweth first what is meetest to bee done, he will haue thee let alone that businesse which thou hast in thine hand, and doe that hee setteth thee about: for that must bee first done, and good reason too: for if the Prophet *Elias* would be serued before the widow, *1. King. 17. 13* is it not meete that God should be serued before thee? Or if it were so, we could both serue God and doe our businesse at once; happely we might haue some pretence for our working on the Sabbath:

§. Sect. 5.

bath: but that wee cannot doe: therefore God hath on this day commanded thee a precise rest, *in it thou shalt doe no manner of worke*, he will haue nothing on this day to let thee in his businesse. And although happely thou wilt say this was spoken of the Iewes Sabbath; yet being that now the rest is put ouer to be obserued vpon this day, the commaundement bindeth thee to the obseruation of the rest vpon this day, as it did them vpon the other. And therefore all businesse set aside vpon this day, let vs rest as hee hath commanded vs.

Now although wee haue seene in generall § Sect. 6. what these workes are which are forbidden vs vpon the Sabbath, and also why: yet (because it is the nature of men to confesse their sinnes in the generall, as it were in the bunch and cluster, which they will not yeeld vnto in the berrie: for there they trauerse the inditement, pleading not guiltie, as in Mal. 1. *Wherein haue we sinned?* And as the harlot in the Prouerbs that *wipeth her mouth and saith, I haue not committed iniquitie*, Pro. 30. 20) it shall not therefore be amisse to point out, if not all (for the mysterie of sin is infinite) yet the most speciall branches of this rest, that when men take a generall view and muster of them, they may the better iudge themselues, and labour hereafter to walke more circumspectly. And to begin with these workes of our vocation, which offer themselves first to bee considered of, because they bee here named; which be they more or lesse vsuall, more or lesse needfull, more or lesse holie: yet they

they are either such as fall out to bee done at home, or abroad; at home in the house, or in the citie; abroad either by sea, or by land: from all which in all those places wee must rest vpon the Sabbath, as shall appeare.

§. Sect. 7.

We must keep
the Sabbath in
our houses.

And first that wee must keepe the rest in our houses it is euident, in that we are commaunded to keepe it *in all our dwellings*, Leuit. 23. 3. It is not enough for vs to keepe it in our halles, but also in our parlors; and not alone in our parlors, but in our stables and kitchins also. The more shame then for those Masters whose little fingers are heauier on the Sabbath to their seruants, especially their Cookes, than their whole loynes in the weeke besides; that doe not alone that day by their feasting breake the rest, but that which is worse, prophane it by their riotous banqueting. There was a time when *Dauid* longed to drinke of the waters of the poole of Bethlecham, 2. Sam. 23: whereupon three of his worthies brake into the hoste of the Philistines, and dreiv water, and brought it vnto *Dauid*; who when hee had it, would not drinke of it: *Be it farre from me* (saith he) *that I should doe this; is not this the blood of these men that went in ieopardie of their lines?* To breake Gods Sabbath by the law of God the penaltie is no lesse than death, Exod. 31. 14. and a man was stoned to death for gathering of stickes vpon the Sabbath, Numb. 15; then your Cooks that shall that day bee employed, I say not in gathering of stickes: but in kindling of fires, yea and dressing of meates also, and that not for necessitie (which
no

no man dislikes) nor for competent prouision for your place and degree (which also is allowed) but for superfluitie: *Do they not dresse it in ieopardie of their liues?* And will you then eate it or drinke it? It is the blood of these men, be it therefore farre from you. Behold there be fixe daies in the weeke, if you will feast, feast on them: but this is the Sabbath of the Lord thy God, on it thou shalt not feast. So also must we looke vnto it in our shops, or work-houses, that the Sabbath be kept in them. And therefore the Smith, whether he worke in gold, siluer, brasse, tinne, iron, or any other mettall, *must not vpon the Sabbath kindle a fire*, Exod. 35. 3. Neither must the noise of the Masons hammer, Carpenters axe, or Ioyners chissell be heard in that day; the Ieweller that is skilfull to set stones, the Caruer that ingraueth, must then cease; the Painter must not then put his hand to the pensill, neither must the curious workman that weaueth carpets and laces of Egypt, weaue that day; *Aholiab and Bezalel*, though skilfull in all these kinds of works, Ex. 31. 3, 4, *must notwithstanding keepe the Sabbath*, *ibid.* ver. 13.

As great a care also must be had that the Sabbath bee kept in the citie, which *Jeremy* sheweth most plainly, chap. 17. 20, where calling vnto the Kings of Iudah, and all the inhabitants both of Iudah and Ierusalem for audience. What is his message trow you? *Take heed* (saith he) *vnto your soules, and beare no burthen in the Sabbath day, neither into nor out of the citie.* But this concerneth Carriers and Porters onely, you will say. He addeth:

deth therefore, *Neither deeye any worke, but sanctifie the Sabbath*, chap. 17. 20, 21, 22. But why doth hee speake this vnto the Kings? Kings beare no burthens, they bee no porters. No, but if Kings and Rulers suffer this to be done by others, well others may beare the burthens, but they shall beare their sinnes: and therefore they had neede take heede vnto their soules, least they lade them with other mens sinnes. For as the Minister is guiltie of the blood of sinners, if he see them sin and admonish them not; so is the Magistrate if he suffer the sinner and punish him not. And this *Nehemiah* knew well enough, in that when hee saw the people to breake the Sabbath by bearing of burthens; he commeth vnto the Rulers and chargeth this sinne vpon their heads; *What euill is this* (saith he) *that you doe, and breake the Sabbath day?* thereby directly charging them with the doing of it; because through their default it was done, that they carried in and out burthens vpon the Sabbath.

Carriers and
Wain-men
must keep the
Sabbath.

And here I would aduertise these Wain-men and Carriers, that are all the weeke a traunting, and on the Sabbath too; that in the feare of God they would hearken vnto the Prophet, who seemeth as it were to meete them in the gates of the citie, and there to crie out vnto them, Take heede vnto your soules, and beare no burthens vpon the Sabbath. But what? are their soules in any danger? Doubtlesse then they will take heede: for skinne for skinne, and a man will giue all that hee hath for his life, *Iob. 2. 4*. Now how much
more

more worth is the soule? For if a man lose his soule, what will it auaille him to winne all the world? Well then, *Jeremy* telleth thee thy soule is in daunger, and therefore take heed vnto thy soule: for euen as death separateth betweene the bodie and the soule; so doth sinne between God and the soule; and as the sundring of the bodie and thy soule is dangerous, for that thy bodie is dead; so the separating betweene God and thy soule by sinne is much more dangerous, for then thy soule is dead, and therefore take heede vnto thy soule. And as of all sinnes, so especially of this sinne of Sabbath-breaking; because of all other it most separateth thy soule from God. For whereas thou canst by no meanes be ioyned vnto God, but by these meanes which he hath appointed; how canst thou but bee seuered from him when thou wantest these, or rather crossest them? And therefore I say, *take heed vnto your soules*. For this I dare assure you, that your horses and asses which you ride vpon, are not so laden with their packs and burthens, as are your soules with the weight and talent of this sinne of Sabbath-breaking. But if you will be foolishly hardie, and desperately cruell, in not regarding your soules for gaine; yet you Magistrates looke vnto this, the Lord requireth it at your hands, and so doth the King; and the law is on your side, and therefore suffer no burthens to bee carried vpon the Sabbath through your gates.

Though neither yet must you then think that *§. Sect. 9.*
you haue done your duties, if you restraine car-

M

riages;

The Merchant
and Victualler
must keep the
Sabbath.

riages; but you must also haue a watchfull eye that the Sabbath bee not broken by buying and selling thereon. And here first must care be had that the shopwindowes be shut in vpon the Sabbath: for if *Nehemiah would not suffer the gates to stand open that they might come into the citie to buy and sell*; how much lesse thinke you would hee suffer their windowes to stand open? And that they were not suffered to set forth their wares vpon the Sabbath, appeareth Amos 8.5. where they grudgingly say, *When will the new moneth be gone that wee may sell corne, and the Sabbath that wee may set forth wheate?* By which their grudging it is euident that they could neither sell, nor set forth their wares to sell vpon the Sabbath: for otherwise if they might haue done it, they would neuer haue repined that they could not doe it. And therefore worthie of commendations were these Magistrates that then liued, that compelled them to keepe the Sabbath, notwithstanding their repining against them. And as the Magistrate must looke to the indwellers, so also to the outcommers, that their boothes and standings be shut in, that they bee not suffered to sell vpon the Lords day. For *Nehemiah would suffer no stranger, neither merchant, nor victualler, to bring in or sell ought vpon the Sabbath, but he protested against them that brought and sold victuals, and those that brought fish, and all wares vpon the Sabbath into Ierusalem*, Nehem. 13. 15, 16. Marke, first he protested against victuallers: as suppose Millers, Butchers, Bakers, Brewers, Fishmongers, Poulterers, and

and such like. Secondly, hee protested against those that brought all wares; as happely Drapers, Shoomakers, Goldsmiths, Smiths, and such like, he protested against them all. Yea but will some Magistrates say, we haue reproofed them, and no reproofe will serue. It may be so, such as some vse, faint and cold: for I haue heard that there is a kinde of faint deniall that is a strong graunt; as when a man speakes faintly as if his words were afraid of blowes, and such no doubt be the reproofes of many. But wouldest thou resolve as *Nehemiah*, to lay hands vpon them, that is, to punish them, I assure my self thou shouldest finde that euent of thy courage that *Nehemiah* did, *they would come no more vpon the Sabbath*, *Nehem. 13. 21.*

There is one thing remaining, which is, that the Magistrate looke also to the buyer: for as we vse to say in another case, the receiuer maketh the theefe; so the buyer maketh the seller. For if no man would buy, no man could sell: and therefore as *Isai. chap. 24. 2: Like buyer, like seller*; so they both breake the Sabbath: and therefore *Neh. 10. 26, the buyer is restrained as well as the seller*, and that not with a curse onely if they doe it, but with an oath also that they should not doe it; the condition of which oath was, that if the people brought any wares or victuals, *they should not onely not buy it, but not so much as receiue it of them vpon the Sabbath day*. Well, but will you say, ye are not sworne to keepe the Sabbath. It may bee so, for men are not now of *Dauids* minde, to take an oath of them-

§. Sect. 10.
The buyer
must keep the
Sabbath.

selues to keepe Gods law, Psal. 119. they sweare rather to breake it than to keepe it: neither yet doth the Prince take an oath of you as *Nehemiah* and *Asa* did: but yet I see not how you can escape the curse which is vnauoidably laid vpon the Sabbath-breaker by God, if he repent not. And therefore I say, feare yet at least for the curses sake. And this much that the Sabbath must bee kept in the citie.

§. Sect. 11.

The husband-
man must
keepe the Sab-
bath.

That which followeth, is, that wee keepe the Sabbath abroad aswell as at home: which because it is a thing so generally acknowledged by all, it needeth almost no further prooffe than to be named. For who is it that knoweth not that the day-labourer is to rest from his labour? whether it be hedging, or ditching, or such like; they being seruite workes, and therefore not to bee done vpon the Sabbath, *on which no manner of seruile worke must be done*, Leuit. 23. 3. Or who is hee that knoweth not that the husbandman must refraine from manuring his land, sowing his seede, reaping his corne, or such like vpon the Sabbath, being he is commanded *both in caring time and in haruest to rest*, Exod. 34. 21. And not onely to rest from sowing, and reaping, but also from carrying: for *Nehemiah* reproveth those that carried sheaves vpon the Sabbath, Nehem. 13. 15. this is plaine.

§. Sect. 12.

The Seaman
must keepe the
Sabbath.

Now as for the Sea-men, which is the last braunch of our diuision, they aboue all others should be carefull to keepe the Sabbath: for *they that goe downe to the sea in ships, and occupie in the*
great

great waters, they see the workes of God, and his wonders in the deepe. Considering how in their moueable houses *they are carr.ed up vnto the heauens, and downe againe vnto the bottome of the deapes;* they (I say) about all others should bee most carefull to keepe the Sabbath vnto the Lord; yea me thinks their whole life should be nothing els but a continuall Sabbath, they going in such hazard as that there is not a hand-breadth betwix them and death, when they shal see their ships fobbing and reeling like themselues, by the mercilesse strokes of the cruell waues; they me thinks should alwaies directly sterc vpon that point of Gods eternall rest. But I know not how as of all men they should be the most careful, so I thinke of all men (I speake of the multitude) they be the most carelesse. For first, as touching the rest vpon that day, their worke is as ordinarie to them as vpon any other. Which yet I condemne not in them simplie when they bee at sea, especially in a tempest: but that when they bee at land, they will chuse (if possiblie they may) to put to sea vpon the Sabbath, therein making a most manifest breach of the rest. Secondly, they are also as faultie in the holinesse of this day as in the rest, in that they going their long voyages, of a yeere, or two yeeres, haue all that time no meanes of instruction with them. Which fault, to speake the truth, yet is not so much theirs as the Merchants, who take care for a good Pilot to direct their ship: but let sea-men starue as touching their soules if they will, for they shal haue no directions at their cost,

onely so farre they vse them as their beasts to do their businesse, and no more. But what shall the poore sea-man doe in this case? Surely, first to importune the Merchant for instruction: which if it will not be granted, let him not deprive himselfe of Gods blessing for a warme sunne, let him tarrie at home. Or if it be so that he will needes goe, yet let him haue a speciall care in some measure at least as hee may, to sanctifie that day vnto the Lord. And this much as touching the rest in generall, that must bee kept both at home and abroad.

6. Sect. 13.

But yet I know there be some particular doubts that trouble many men, and often leade them to the breach of the Sabbath. For sinne is spunne many times of a fine thred, and hath such a glasse set vpon it, that we cannot easily discern it. Sometimes the diuell pleadeth vnto vs the smallnes of the sinne, as thus, Thou maist doe this vpon the Sabbath well enough, this is but a small matter; and, I pray God you neuer do worse, &c. Indeed I confesse all sinnes bee not of one sise, some bee gnats, and some bee cammels; some be moates, and some be beames; they being compared betwixt themselues; but yet the maiestie being considered against which they bee committed, they appeare in their owne shapes euery one of them infinitely great: and they bee not as they seeme vnto vs light (being waighed in the ballance of our owne priuate conceit); but being waighed in the ballance of the Sanctuarie they are infinitely waightie, euery sinne deseruing death: and therefore

No breach of
the Sabbath is
to be counted
small.

therefore wee must not account sinne light, because it seemeth so vnto vs; but we must reckon and account of them as God hath taught vs to account of them, in his word. Cast wee our eyes vpon the Israelites in gathering Manna vpon the Sabbath: what great matter think you was it for them vpon the Sabbath day in the morning to stoope and gather Manna, that lay before them at their feete? they might haue done it and kept the Sabbath too; yet God takes this most heinouſly, *How long* (saith he) *will this people breake all my commandements?* reckoning that breach of the Sabbath, as the breach of his whole law. Againe, what great sinne was it for a man to step ouer the threshold of his doores, and to gather a handfull of sticks to make a fire with? would any of these men that reckon sinnes small haue accounted him worthie of death, though happely hee had done it presumptuously? yet God adiudgeth him to dye for it; and therefore that work which thou presumest to doe, is it seruile? is it forbidden? Count it not light then, for the breach of Gods law is no small matter, especially if thou presumest to doe it because it is a small sinne, or disorder.

Yea but, will some man say, this which I doe *6. Self. 14.* is very requisite and meete to bee done, and I know not whether I shall againe haue a time to doe it if I neglect this: as for example, in the time of haruest, the weather is catching, the corne is readie to grow in the gripes, and the hay to rot in the swath: and now the Sabbath is a faire day, and

No pretence
of meetnes
must make vs
breake the
Sabbath.

and is it not meete to gather it vp? Yet I say for all this, thou must let it alone; for *in seede time and in harvest thou must rest*, Exod. 34. 21. Yea, but I know not whether I shall haue another time so fit to take it vp. Why who taught thee to distrust? especially when thou seest faire weather comming. Doth not the same God giue the second day that gaue the first? and diddest thou hang vpon his prouidence so long as it rained; and now it shineth wilt thou presently vnclasp thy hold by thy carnal distrust? Yea but the weather is very catching, and the scarcitie is great; and therefore it is best to take the opportunitie. What? still, is thy soule buried vnder a loafe of bread? and wilt thou haue bread, or else thou wilt make it of stones? If thou doest remember what *Salomon* saith of *the bread of deceit, it is sweet, but afterwards it filleth their mouthes with grauell*; Such shall this bread be vnto thee that is gotten with the breach of the Lords Sabbath. Yet it were better to be without it than to haue it in his anger, least he smite thee whilest the meate is in thy mouth, and make it come forth againe at thy nostrils, for thy contempt of his law, as hee did the Israelites, Numb. 11: yet rather so long as it perisheth not by thy default, throw thy selfe vpon the Lord, and resolue that as he gaue, so if it please him to take it thou wilt be content, knowing that hee is able to giue much more. If not, yet in thy obedience is his loue, Ioh. 15. 10. *and in his loue is life*, Psal. 35. And last of all, let this rather make thee to erect a new Sabbath, than to destroy

destroy the old, as in *Joels* time in a great scarcity they did, as appeareth *Joel*. 1. 14. *Sanctifie a fast, call an assemblie.* What is the matter? see before *vers.* 10. *The field is wasted, the land mourneth, for the corne is destroyed.* So that Gods punishments must leade vs to the keeping of his Sabbath, or rather vnto the erecting of a new: but by no meanes vnto the breach of the old.

But, wil another say, that which I do is a good worke, and it tends to the glorie of God, and to his seruice; and therefore I trust you will not denie but that a man may doe such workes vpon the Sabbath. To which I answere, is it a worke of thine ordinarie vocation? and is it seruile? I say then for all this glorious shew thou maist not doe it; for God would not haue them worke about the Tabernacle vpon the Sabbath day, *Ex.* 31. 13, though the businesse were no lesse than to make a house for him to dwell in. And the women that followed Christ out of Galilie, would not imbaulme the bodie of Christ vpon the Sabbath, though it might haue been thought a work of great consequence; but how great soeuer in the eyes of men, yet they would not doe it; and least they should bee blamed as being ouer curious and strict in not doing of it, the holy Ghost defends them, and shewes they did well in forbearing; for they rested (saith the text) according vnto the commandement, *Luk.* 22. 56.

But now vpon this which I haue written, it *§. Sect. 15.* will happely be deemed that I hold it vtterly vnlawfull vpon the Sabbath to doe any kinde of

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worke at all. Which, that I may not be mistaken, I will now set downe what kinde of works vpon the Sabbath be lawfull to be done, and in what cases. For this wee must know, that there is no commandement so generall but it hath some exception; especially those which are affirmatiue, for they are alwaies more milde, and binde not alwaies and at all times; of which sort in the Decalogue there bee two, the fourth, and the fifth, both which haue exceptions; as in the fifth, *Thou shalt honour thy father and mother*, this is generally true: yet it may so fall out in some cases that thou maist be exempt from thy dutie, if the honoring of them may dishonour God: and therefore thy honour is limited in the Lord, Ephe. 6. 1. So here thou shalt doe no manner of seruile worke: yet (saith Christ) *which of you is it that hauing an oxe, or an asse, fallen into the ditch on the Sabbath, doth not presently help him out?* Matth. 12. 11. Where Christ doth not, as some foolishly surmise, abolish the Sabbath as a ceremonie; but sheweth that hee did no more in healing vpon the Sabbath, than they themselues did in plucking the oxe or asse out of the ditch: thereby indeede making a tennis ball of their argument, and retorting it vpon themselues which they banded at him. But had Christ held the Sabbath to haue been abolished, when they charged him with the breach thereof, he might easily haue answered, it is abolished: but hee sheweth quite contrarie that hee did no more breake the Sabbath in healing, than they did in plucking the oxe out of the pit: so that he
doth

doth not here abolish the Sabbath, but rather establish it by shewing the right obseruation thereof. And to speake the truth, Christ neither did, nor could abolish the ceremonial law, but by his death. Therefore hee is said, Coloss. 2. 14. *in his crosse to take away the hand-writing which stood in ordinances, and to naile it vnto the same his crosse:* but in his life hee was obedient vnto it euen in all things: which I thinke no man will be so impudent as to denie. This therefore being plaine, let vs returne vnto the exceptions which this commaundement admitteth: for notwithstanding that the Lord commaundeth that ordinarily a man may doe no seruile work vpon the Sabbath; yet this commaundement admitteth three exceptions.

First, if God extraordinarily commaund vs to worke vpon the Sabbath, we may worke: for *he is Lord of the Sabbath*, and therefore may giue a dispensation when he list. And therefore the man did well, Ioh. 5. 11. that at Christs commaundement tooke vp his bed and did walke. So also did the Iewes that compassed Iericho on the Sabbath: for they were commaunded to compass it seuen daies, whereof then the Sabbath must needs be one, Iosh. 6. 14, 15. This is the first exception.

The second is, that if the worke be necessarily required to the performance of the service of God, seruile or not, it must be done. *As Circumcision on the eighth day*, if it fell vpon the Sabbath it was to be done, Ioh. 7. 22. And the Priests on the Sabbath killed the sacrifice, and were blamelesse, *Matth.*

1. We may worke if God commaund vs.

2. If the worke be necessarily required for the performance of Gods service.

Matth. 12. 5. And in this respect the Minister on the Sabbath is allowed to go to preach, as Christ did vpon the Sabbath, Matth. 12. and the people are to goe to heare. An example whereof wee haue in the Shunamite, that went ordinarily vpon the Sabbath and new Moone to the Prophet: For when she demaunded leaue of her husband to goe to the Prophet, *Why wilt thou goe* (saith he) *seeing it is neither Sabbath nor new Moone*: intimating thereby that vpon those times she went to heare him. And in this regard was the Sabbath daies iourney allowed, Act. 1. 12. And therefore whosoever shall breake the rest of the Sabbath in this respect is blamelesse. For, *the Sabbath was made for man*, that hee might keepe it holie vnto the Lord. Now, if it may so fall that the rest it selfe should any way bee a let to the keeping of it holie, then the rest it selfe is to be broken: and they that so doe are blamelesse. For the end of the law in this respect is to be regarded, and not the letter. For the Sabbath was made for man, that is, for the good of man; and not man for the Sabbath, that is for the rest. And this is the meaning of that place, Mark. 2. 27. *The Sabbath was made for man, and not man for the Sabbath.*

3. If it be of
necessitie we
may worke vpon
the Sabbath.

Thirdly, if it be a worke of necessitie; that is, a worke which the time present doth necessarily require to be done, and cannot be deferred vnto another day, without losse or hindrance; that same worke, whether it bee for preservation of life, health, or goods, must be done vpon the Sabbath. All which I will shew. And first, for preservation

nation of life it is lawfull to breake the rest of the Sabbath: for *Elias continued his flight from Iezabel many Sabbaths together*, 1. King. 19. 8. And this was the fault of the Iewes; but afterwards corrected by *Iudas Macchab.* that they would not fight on the Sabbath, for the preservation of their lives: for the Sabbath was not made for the hurt, but for the good of man.

And as it is lawfull to break the Sabbath for the preservation of life, so is it for the preservation of health. Therefore the Physition may goe to visit the sicke. Christ himselfe did so, *Ioh. 5. 3. He went vnto the poole of Bethesda, where lay a great companie of sicke folkes.* And it is not onely lawfull to visit, but also to cure; for he *cured the blind man vpon the Sabbath*, *Ioh. 9. 14.* [The same is also warranted vnto the Chirurgeon by Christs example to dresse the wounds, and temper the salues, *Ioh. 9. 6. He spat on the ground, and made clay of the spittle, and annointed his eyes.*] And as these things may be done for the recouerie of health: so also may a man doe that which is conuenient, for the preservation and continuance of his health: for God would not allow that a man should liue, but also that he might liue cheerfully: & therefore *the oxe was to be lead to the water*, *Luk. 13. 15,* though he might haue liued one day without water. Now if this may be allowed for the good of the beast, then how much more for the good of man: In this case therefore it is lawfull vpon the Sabbath for a man to doe workes of comelinesse, as to cloathe himselfe. Secondly, to do things for our

Labour lawfull
for preserua-
tion of health
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present vse, as to dresse his meate, which is also warranted by the Disciples pulling and rubbing of the eares of corne. Wherein also respect may be had of his place and degree, as *Nebemiah had daily an ox and sixe sheepe, besides birds provided for him, Nehem. 5. 18.* Now if every day, then on the Sabbath: yet here we must take heede that wee make not the Sabbath a day of feasting, as in many places in the countrey they doe, keeping their feasts not like *Iobs* children every one his day, but every one his Sabbath day. A good rule therefore for the ordring of this, will be vpon the Sabbath not to exceede our ordinarie. Thirdly, this also giueth libertie for the dressing of our cattell, milking of our kine, and such like, without which things life it selfe is not so comfortable vnto them. Last of all, as all these things may be done for preservation of health; so also may we labour vpon the Sabbath for the preservation of our goods, being in danger of losing them. *Which of you is it (saith Christ) that hauing an ox or an asse fallen into the ditch, doth not pull him out?* All which things as they may bee done vpon the Sabbath, so if necessitie be, they must presently bee done; and the exercises of the Sabbath neglected for the doing of them; for *Christ will haue the ox pulled presently out of the pit, Luk. 14. 5.* And in regard of this it is that he requireth *mercie and not sacrifice*; not but that hee will haue both: but if the case so stand that hee cannot haue both at once; but must content himselfe with one, hee had rather haue *mercie than sacrifice.* And therefore *Paul* when

Labour vpon
the Sabbath
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when *Eutiches* was fallen downe dead, left preaching to recouer him to life : and the Israelites, though they were commaunded not to touch a carrion, yet they must take vp *Iosephs* bones, *Exo.* 13. 19. And *Mat.* 5. though he commands thee to offer sacrifice, yet *if thy brother haue ought against thee*, thou must *first goe and be reconciled, and then come*. So that in all these respects, howsoeuer the law commaunds a precise rest ; yet as we say, *Necessitie hath no law* ; so truly may wee say, *it hath no Sabbath daies*.

But yet in doing these workes of necessitie, three things must diligently bee taken heed of. §. Sect. 16.
 First, that we send not for excuses, and make matters of necessitie, when before hand wee might haue preuented the necessitie. As for example, if a man owe a summe of money vpon a band, and neglect the taking of order for the paiment of it, vntill the day be so neere that he must needs trauaile on the Sabbath to discharge his band. Also when a man is serued with processe to appeare on such a day at Westminster, hee hauing time enough deferreth it so long, that he must needs trauaile vpon the Sabbath to come there by his day, and by this meanes bringeth a necessitie vpon himselfe, which God neuer laid vpon him ; all which necessities, if men did well consider before hand, might be easily auoided. Well, but when a man hath negligently runne into this necessitie, whether may hee then trauaile vpon the Sabbath ? I say, if it bee of necessitie to be done, thou maist doe it ; but thou must withal remem-
 ber.

ber to crie to God for mercie for forgetting his Sabbath, which thou shouldest haue remembred. The second thing that must be taken heed of is, that no recompence be taken for the labour which thou doest vpon this day : for by that meanes thou makest it a seruile worke. Secondly, it will be a meanes to leade thee on to this sin of Sabbath-breaking : for rewards do blinde the eyes. And thirdly, be well assured that God will neuer blesse that hire, but it shall be vnto thee like the Manna that the Israelites gathered more than needed, that rotted and stunke, *Exod. 16.* The last caution is, that when we are thus forced by necessitie to breake the Sabbath, that then we haue an especiall care sometime of the weeke to repay that time, which we tooke on the Sabbath, by imploying so much of the weeke vnto holie exercises; so that although God hath not the precise time prescribed which he requirèth, yet hee may haue at least the equitie thereof; so much time.

All workes of
mercie may
not be done
vpon the Sab-
bath.

Now there be, I know, that vnto these workes which God hath in his word dispensed with to be done vpon the Sabbath, doe adde moreouer all workes of mercie, which I take may no further be done vpon the Sabbath, than they come within one of the foresaid limitations, that is, that they be either in speciall commanded, as *1. Cor. 16. 1.* As first, collections for the poore; of which kinde also are visiting of the poore, and sicke, and such like : or such as godlinesse requireth, as a man may trauaile to bring others vnto the exercises

cises of religion, or necessitie inforceth vs vnto;
of which before. But if neither of these leade vs
thereunto, though they be workes of mercie, yet
they must be deferred. As for example, a poore
man hath an aker of corne to bee cut, who is not
able to pay for y cutting of it, neither yet to cut it
himself. Now to help such a man, there is no man
but wil say it is a deed of charity to cut his corne;
yet if his neighbours should, some sixe or seuen
of them, euery one take his sirthe, and cut downe
his corne vpon the Sabbath, they should breake
the Sabbath, and should cleane contradict Gods
commandement, that forbiddeth them to doe a-
ny seruile worke vpon the Sabbath; for this cha-
ritie to our neighbour must not take away our
dutie to God, nor hinder it, vnlesse as before.

The conclusion then of this point is this: That
no kinde of ordinarie or seruile worke may bee
done vpon the Sabbath; neither in the house;
nor in the citie, nor in the fields; nor vpon the
seas, be they neuer so small, or neuer so meete, or
neuer so glorious in shew; except either God
commaund it extraordinarily; or that the worke
tend directly to Gods worship: or be of necessi-
tie either for the preservation of life, or health, or
goods; in which respects God hath giuen vs al-
lowance vpon the Sabbath to worke, and not
otherwise. And this much touching the first kind
of workes here principallie and by name for-
bidden.

CHAP.

CHAP. III.

On the Sabbath we must rest from recreations, Sect. 1.
 And pastimes, namely dauncing, Sect. 2. Also from
 wordly words, Sect. 3. And thoughts, Sect. 4. But
 about all from sinne; Sect. 5.

§. Sect. I.
 Pastimes vpon
 the Sabbath
 vnlawfull.



But now doth God meane that these
 workes of our ordinarie vocation
 are only forbidden, and no others?
 Surely no: for as I will neuer think
 that when *Dauid* prayed, *Lord turne*
away mine eyes that I behold not vanitie, *Plal. 119. 37*;
 he meant that his eares should stand open to
 heare vanitie: no more will I thinke that when
 God did forbid workes of our ordinarie vocation;
 that he meant to allow workes of pleasure, such as
 are our workes of recreations, and pastimes, as we
 call them. Which will the better appeare, if wee
 consider the reason why these workes of our or-
 dinarie vocation are forbidden vs vpon the Sab-
 bath: which is, not that they are vnlawfull in
 themselves, but because they destroy the rest, and
 take vp the mind that it cannot be employed in
 Gods businesse; now these doing the same
 things, are by the same reasons forbidden. Wee
 must vnderstand therefore that this commande-
 ment is of the same nature with the rest, and as in
 them by one sinne forbidden, are vnderstood all
 of the same kinde: (as by murther is forbidden
 all crueltie, whether inward, or outward: and by
 adulterie

adulterie all wantonnes, and vncleannes: as offending against chastitie, Matth. 5.) so by these seruile workes named, as breaking the rest of the Sabbath, are forbidden all workes that breake the rest of the Sabbath: onely those excepted which God hath dispensed with, of which before. And therefore all such workes as are done for recreation, as bowling, shooting, hunting, hawking, wrestling, playing at cat, and such like; howsoeuer in the weeke they may be allowed, yet are vpon this day vtterly vnlawfull and forbidden. Yea and me thinks the reason standeth more strongly against them; for as from that, *Leuit. 19. 15. Thou shalt not fauour the poore in iudgement*; A man may implice a portion from the stronger; that hee must then much lesse fauour the rich. So here thou maist not doe any worke of thine ordinary vocation vpon the Sabbath, which yet at other times thou art commaunded to doe: then much lesse maist thou doe the workes which nowhere are required of thee, but onely by way of permission are at sometimes allowed. And surely if you marke it, you shall finde more danger in these of the last sort, than in the other: for that they more carrie away the minde from God, than these of our ordinarie vocation doe: for who is it that had not rather goe to Church, than goe to worke: but who is it (I speake of the multitude) that had not rather goe to play, than goe to Church? But when then (will some one demand) shall wee haue time for recreation, if not vpon the Sabbath? If thou wilt haue time for that, allow part

of thine owne, for that is thy worke, and therefore thou must allow part of thy time to doe it in, but Gods time thou maist not, for that he hath reserved for his owne businesse. Let me aske thee one question; If thou shouldest allow vnto thy seruāt of thy sixe daies, five whole daies to do his businesse and to recreate himselfe in them, and shouldest reserve vnto thy selfe but one; wouldest thou take it well at his hands, if thou chiding him for neglect of thy businesse vpon that day, he should answer, when should I vse recreation if not now? Which answer if thou wilt not take at thy seruants hands, dost thou thinke that God will accept of it at thine, that hath dealt more liberallie with thee than thou with thy seruante? And therefore out vpon it, that thou shouldest offer this vnto him vpon his Sabbath, to pleade thus for libertie and recreation, when yet in truth all the recreations in the world cannot be answerable vnto the recreations of the Sabbath: for what can recreate or refresh a man more, than to drinke of the waters of life? What can glad a man more than to heare of the forgiuenes of his sinnes? To one that is in prison fast bound in fetters, what greater recreation than to heare of his enlargement? and what greater comfort than to come vnto the sealing of his pardon? And are these things offered vnto vs vpon the Sabbath, and yet doe we like children runne after butterflies, and let these things alone? If wee doe, it well shewes that since we were created we neuer were yet recreated and borne againe: for if we were, the enioying

ioying of these things would be vnto vs aboue all the recreations in the world.

But then here it will be demaunded of me, whether I doe vtterly disallow all recreations vpon the Sabbath. Not so neither; for it may sometimes come so to passe, that recreation may bee more necessarie for a man than his meate, (as also it may so fall in the weeke daies) yea, and sometimes the setting of a mans minde free (such is partly the corruption and partly the weaknes of our nature) may bee a furtherance vnto vs in the performance of the duties of godlinesse, as well as in other duties of our owne. And therefore so farre foorth as it is either of necessitie for the present preservation of our health, or of necessitie for the present furtherance and fitting of vs vnto the seruice of God, we may vse it. But by this allowance, will some say, euill men will take liberty vnto themselves vnder these pretences to prophane the Sabbath by their sports. Answ. It may well be so, that they which stumble at Christ to their ruine; and they that wrest his word to their owne condemnation; will also wrest this libertie to bring themselves into the bondage of sinne: yet must not this let vs, to giue that allowance vnto Gods children which hee hath left him in his word. But as for such as abuse their libertie, I admonish them in the feare of God, that they make not Gods commandements like cheuerell laces, to stretch them euery waie to their owne bents and purposes. For if they doe, I appeale vnto the highest Iudge of all the earth, that they haue no

Not al recrea-
tions at all
times vpon
the Sabbath
vnlawfull.

such libertie giuen them. And therefore if they take it, their blood bee vpon their owne heads, if they bring themselues by their libertie to bee the sonnes of bondage. But as for the children of God, I know they will and shall *finish their saluation with feare and trembling*. And thus wee haue seene how these workes of recreations are also forbidden vs vpon the Sabbath.

§. *Seet. 2.*

Pastimes vn-
lawfull vpon
the Sabbath.

The third sort of workes which are here forbidden vs, are our sports, which commonly wee call pastimes; which indeed though they be but recreations in their owne nature, yet as wine by his long standing becommeth vineger; so doe these sports and recreations by the excessiue vse, or rather abuse of them, become sinfull: that is, when wee vse them not to make our selues thereby fit to redeeme time, which the Apostle requirereth, but rather to spend time and vainely to passe it. And therefore if the former were vnlawfull which did after a sort build vp a man; then how much more these that destroy a man, who by the excessiue vse of them is made vnfit vnto the performance of any duties: of which sort of pastimes are stage-plaies, cards and dice-playing vpon the Sabbath; as also Beare-baitings, Cock-pits, and such like. All which in particular to confute were infinite, the mysterie of vanitie is so large. Yet there is one aboue the rest, (which because it so much troubleth the ministerie of the word, and because it hath gotten her a whorish forehead, so that though we haue spit 7. times in her face, yet she blusheth not, but walketh like a daughter

daughter of Sion with a stretched out necke, and a wandering eye, mincing it, and making a tinckling with her feete as she goeth) me thinks I haue named her already (it is wanton dancing); I can not chuse but speake of it, the rather because she is degenerated so much from that manlike kind of actiuitie, and nimblenes, into a nice and effeminate wantonnes; as also because she seemeth now to get her a shelter and couering vnder the lap of *Dauids* garment: Did not *Dauid* (say they) dance? True, but yet *Dauid* did not thus daunce as they now doe. For first, it was in those times extraordinary, and not vsed, vnles upon some great deliuerance, as when the damfels met *Dauid* and *Saul* in a daunce, 1. Sam. 18. 6: or upon some great reioying, as at the bringing home of the *Arke*, 2. Sam. 6. But as for our dauncing, there is nothing so common as it: no sooner can the fidler sound, but straight we fall a frisking, as if wee had neuer felt our feete before that day. Secondly, *Dauid* daunced before the Lord, 1. Sam. 6. 14. that is, to glorifie him; we before our mates, with whom we seeke to grace our selues. Thirdly, *Dauid* daunced to abase and humble himselfe; I will yet (saith he) be more vile than thus, and low in mine owne sight, 2. Sam. 6. 22. But we daunce to aduance and set foorth our selues. Lastly, *Dauid* daunced alone, as the manner amongst them was, the men by themselves, and the women by themselves, Exod. 15. 20. First *Moses* and the children of *Israel* sang and daunced, vers. 1: then vers. 20. *Miriam* the Propheteesse came forth with a timbrell in her hand, and all the women followed af-

ter her, with timbrels and daunces, and they answered the men. And so 1. Sam. 18. 6. The women met Saul and Dauid singing and dauncing. But wee daunce promiscuouly men and women together, nay good and bad together (if peradventure there be any good amongst them.) These differences then I see not how any man is able to make to agree: which if he cannot, he can no more iustly alleage his example to prooue our wanton dancing by, than if he should bring the coniunction of man and woman in Paradise, to prooue the coniunction of them in the stewes lawfull: and therefore if any shall draw any dart out of *Dauids* quier, I doubt not but I shall be able to returne the point vpon himselfe; as *Amos* vpon those that alleaged *Dauids* example for the inuenting of instruments of musicke to this purpose, alleaging that they did it like *Dauid*, or as *Dauid* did: but though they held out *Dauid* for a buckler in this case, yet it would not beare off the woe hee pronounced against them, *Amos* 6. 5. Yea but, will they say, can I shew any place in the Scripture where dauncing is expressly forbidden: no more can they shew me in the Scripture, where it is expressly forbidden a man should robbe vpon Salisbury plaine: yet he which saith, *Thou shalt not steale*, doth consequently say, thou shalt not robbe vpon Salisbury plaine. And when as the Prophet *Amos* saith, that for three and for foure abominations God would not turne vnto *Damascus*; he saith as much as if hee had said for seven abominations; so when God forbiddeth wantonnesse, Rom.

Rom. 13. 13. when he forbiddeth *foolish, nay pleasant iesting*, *Ephe. 5. 4.* doth he not then forbid out *wanton and pleasant dauncing*? You will say, dauncing is not wantonnes, though wantonnes bee in dauncing. Be it so, because it pleaseth you thus to runne betweene the barke and the rinde; yet I perceiue that the bodie is sicke that hath such euils accompanying it, and I feare me when you shall seeke to sundre dauncing from euill (I speake of it as it is commonly vsed) you shall finde them like *thornes folded one in another*; that will hardly be sundred. But be it so that dauncing is but a thing indifferent; yet for my part I haue alwaies been of this minde in things indifferent; not to fetch the good or euill of them from their nature, but from the vse or abuse of them. I know well it cannot be denied, but that wine is good in it owne nature, but yet wee giue it not to one that is sicke of a feuer, not for that it is naught, but for that it agreeth not with the bodie so affected. It is no good standing for one that hath a giddie head vpon a pinacle, that is no fit place for such a one: Pleasure is not comely for a foole, Pro. 19. 10; and ambitious men we say are not fit for honour, because after too much desire followes abuse; and a man that is very thirstie oftentimes drinketh till he bee drunken: therefore in respect of the great desire that is in many of this, so farre as they know no meane in it, on the vse there followeth abuse; and they *adde drunkennesse to thirst*; as the Prophet speaketh. And this (as I take it) was the reason why God would not

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permit

permit *Lot* to see the smoake of Sodome, because
 he delighted in the soyle too much; which yet
 he granted vnto *Abraham*; a man not so addicted
 thereunto. Young heads for the most part (which
 are the greatest dauncers) are so vnruely and wai-
 ward, by reason of the corruption wherewith
 they are warmed in their mothers wombes, as
 that they turne grace it selfe many times into
 wantonnes; how much more will they turne
 this dalliance into further wantonnes? A safer
 way therefore shall be to keepe them and it a-
 sunder. For, cast a coale into flaxe, or a sparkle in-
 to tinder, or a burning match into gunpowder;
 bring fire into the winde, and you shall see how
 easily it burneth and bloweth vp all. Now as the
 coale is vnto the flaxe, a sparkle vnto tinder, a
 match to powder, winde to the fire; so are these
 sports to their nature, which is as soone set on
 fire, as flaxe, or tinder, or gunpowder. It is there-
 fore the rule which the Wise man giueth to such
 as are wantonly giuen, *Pro. 5. 8.* that they *come not
neere the doore of an harlot.* He speaketh, me thinks,
 as though the plague or some infection were in
 the house, which wee vse to auoide: I say not all
 that goe vnto them be naught; but yet let them
 take heede of the infection. And I thinke verely
 that these Sommer-houses and May-poles may
 deserue more iustly to haue plague-bills written
 vpon them, than any house that is infected with
 the plague: for the infection and plague of sinne
 is greater in them than in these. Said he well that
 said, *Haue no fellowship with the unfruitfull workes of
darknes?*

darknes? Ephes. 5. 21. By workes of darknes hee meanes the workes of euill men; as appeareth verſ. 8. *Ye were once darknes.* Now that it is a worke of euill men, appeareth, in that the worst men for the most part most desire it, and that it is vnfruitfull. (I meanē as touching any fruite vnto godlineſſe) who ſeeth not, ſeeing no man is made the better, the wiſer, the holier, or more religious thereby. No man is drawne thereby to reforme any euill in himſelfe, no corruption reprooued, no ſin abated, no repentance wrought, no feare. Seeing then *no grapes grow on theſe thornes; nor figs vpon theſe thiſtles;* but that as the tree is, ſo is his fruite; and as his fruite is ſo is the tree: it followeth that as the Apoſtle willeth, *wee haue no fellowſhip with theſe vnfruitfull workes of darknes;* but rather reprove them. Which wee ſhall the ſooner doe, if wee conſider how disagreeing they are with the profeſſion of a Chriſtian, who is willing *to giue up the loynes of his minde; Luk. 17. to crucifie the fleſh with the luſts thereof; Galath. 5. 24. to ſeeke thoſe things which are aboue, Coloss. 3. 2.* All which, or any one, how doth a Chriſtian practiſe in his wanton dauncing? But were there no other reaſons but this one, that it is offenſiue vnto good men, and eſpecially vnto Gods miniſters, it ought to bee left. For as the Apoſtle would neuer eate meate while the world ſtood, rather than hee would offend his brother; ſo doubtleſſe, had they the Apoſtles minde that uſe it, they would neuer dance whileſt they liue; rather than they would offend their brethren. Indeede were it a dutie that were com-

manded, then they were to doe it whosoever said to the contrarie; and *the offence was not given but taken*, but being a thing indifferent, which wee may doe or not, we ought to leaue it, in that our brethren are offended at it. And yet further to shew the euils of dauncing, I might alleage the euill of the punishment that is oftentimes vpon them. First in their bodies, by their vnmeasurable toyle, aches, surfets, and so consequently deadly feuers, are ingendred; in their soules, that what former they haue composed and ordered in the day or time before, they shall finde it all troubled and out of course; in their goods, a thriftlesse and prodigall wasting and spending of them; as also losse of their time, that can neuer be recovered. If they thinke that I speake not the truth herein, let them no more but when they lie downe vpon their beds examine their own consciences, whether it be riot so. As also oftentimes, the wrath of God lighting vpon them in the middest of their sports. In a daunce the daughters of Shilo were all deflored, Iudg. 21. 21. In a daunce the men of Siglag were all slaine, 1 Sam. 30. 16. Whilest the Israelites daunced about the calfe, the wrath of God grew hot amongst them, Exod. 32. And Iob sheweth how the wicked goe to hell in a daunce, Iob. 21. Is not all this sufficient to proue it euill? if not, yet it is certaine that it hath an appearance of euill, and therefore wee must abstaine from it. For 1. Thess. 5. 22. the Apostle willoth vs to abstaine from all appearance of euill. But howsoeuer at other times it may be held (circumstances considered)

an exercise not so euill yet vpon the Sabbath I will iustifie it to be a notable euill. First, because by this the rest is broken, as farre soorth as by any other labour. Secondly, the minde is distracted and lead away to pleasures, when as it should bee wholly intent to Gods worship. But they serue God (will some say) although they daunce. Surely no more than they can goe two waies at once; or indite a letter, and tell a tale: no more can they minde their pleasures and serue God too. It is Christs rule, *a man cannot serue God and riches*, no more can hee serue God and pleasures. Yet my soule weepeth in secret, to see, that whereas God hath appointed his Sabbath to be sanctified and kept holie, and his word then to bee taught; this wantonnes hath miserably intrenched vpon him, and taken his right, and part, and giuen it to sports and pastimes; to kissiags and imbracings, and wrung his righteous scepter out of his hand, and giuen it vnto Lords of Mistrule, euen so farre soorth, that now the striding is for these things. For this sinne of wantonnes hath set vp a monarchie in the mindes of men, and beginnieth now to strue with God for his day: for when (say they) *should we do these things if not vpon the Sundayes?* But as for the preaching of the word, catechising and instruction, these are but the lesser things of the law, they are but mint and cummin; but the great things of the Sabbath are their sports; though God requireth that his kingdome should first be sought, and that all other businesses and delights too, should be set aside for his seruice. And ther-

fore as here he dispenseth with our workes for a day, so 1. Cor. 7. 4. he dispenseth with the very duties of mariage it selfe for a time, that the married may giue themselues to prayer: yea Ioel. 2. 15. he calleth the bride and the bridegroome out of their bed chamber, who though hee would not haue sundred the first yeere, for any affaires of warre, yet they must come forth into the assemblie: and doth hee not then call vs much more from these foolish vanities? Will he restraine the bride, and the bridegroome, from delighting one in anothers loue for a season, that his seruice may be performed? and will he then (thinke you) allow these foolish vanities vpon the Sabbath? Of which I may say as *Jonah*; *They that waite vpon them forsake their owne mercie*; Ion. 2. 8. But you will say, all doe not this. Tell not me what some doe not, but tell me what the most part doe: to proue a disease contagious, it is sufficient to shew that many bee infected by it, and in matters of perill what commeth often, not alwaies to passe; though in this I dare say, it fareth as in a common plague, in which it is no wonder to see many die, but it is a wonder to see any escape the infection. For shew me almost one that is a common dauncer, that preferreth not his pleasure before Gods seruice. Yea but, you will say, be it that dauncing is euill, yet were not a man better to daunce vpon the Sabbath, than to doe worse? Answ. First, I would know of such whether there be a necessitie laid vpon them to doe naught? must they needes doe this, or else will they doe worse? Are they

they *Jeremies* Negroes that neuer wil be washed white? And haue they so accustomed themselves to do euill that they can doe no good? *Iere* 13. 23. Secondly, if it be so, I would know of them because they will do bad, or else they will doe worse; whether the Magistrate must therefore suffer them to doe bad? were it not to giue the way vnto all sinne and iniquitie? But thirdly, how in this reasoning is goodnesse and badnesse tied by the tailes like *Sampsons* foxes, to worke mischief withall? Better (doe you say) to doe this, than to doe worse? Indeepe I know that of euils some are worse than others; but for their degrees in goodnesse I think of them as of the foxes whelpes, *there is neuer a better*: for there is neuer a good; but they bee all naught. And therefore this thou maist truly say, it is not so bad to doe this, as to doe worse: but this cannot iustifie the doing of either. Indeepe we vse to say of euils, the least must be chosen; but if the euils bee finnes, then I say of euils neither must bee chosen. And therefore this is a foolish kinde of reasoning to iustifie euill by worse; as whoredome by the stewes. Tell me if a theefe should set vpon thee in the way, and should vse this argument: Sir, it is better to robbe you, than to kill you, and therefore giue me your purse; wouldest thou be so sheepish, vnlesse he brought club arguments to beate thee downe with, to yeeld thy purse? or if thou diddest let him haue thy purse; might he not be hanged for all his Logicke? But if this be a good kinde of reasoning, I dare vndertake to maintaine and iustifie any sin

in the world by that which is worse, the worst sin
only excepted. But I am wearie of turning this
dung, and therefore I end.

To come therefore vnto a conclusion of this
point, though dauncing be not expressely in the
Scripture forbidden; yet if wantonnes be, if foo-
lish iesting, if it beean vnfruitfull worke of dark-
nesse, if not agreeing vnto our Christian profes-
sion, if dangerous in regard of the corruption of
our nature that is soone set on fire; if hurtfull to
our health, and to our wealth, a spending of our
time, an offence to our brethren, an appearance
of euill, a breach of the rest of the Sabbath, a de-
straction of the minde from holy duties, nay a
fighter against holinesse; then I pray you leaue it
and pleade no more for it: for will a Christian
pleade *Baals* case, euen against the ministers of
God? who haue so often beaten your eares (I
mistake) the ayre with these arguments that I
haue now alleaged against it, who although they
haue been heretofore vnto you as Physitians of
no value, prescribe what they will, yet you will
doe what you list; and you haue snuffed in these
words as the wilde asse doth the ayre, that wil not
be taken; for *who can turne her backe?* Iere. 2. 24.
Yet my comfort is that there are twelue houres
in the day, and though you cannot be taken in
the first, yet you may in the last houre, which I
now come vnto you in, and that at least for all
your wildnesse; yet you may bee taken in your
moneth, *ibid.* that is, when you shall finde Gods
hand heauie vpon you. And then I pray you at
least

least think vpon it, as *Iosephs* brethren, when they were in miserie, remembred that they had sinned against their brother, and there thought that that trouble came vpon them. For they said one to another, *Wee haue sinned against our brother, in that wee saw the anguish of his soule, when hee besought vs and wee would not heare him, therefore is this trouble come vpon vs*, Gen. 42. So should you say, we haue sinned against God in breaking his Sabbath; and when wee saw his ministers in anguish of their soules, beseeching vs that wee would not breake his Sabbath, we would not heare them, and therefore is this trouble come vpon vs. For euen for breaking of the Sabbath in this manner, doth God often plague you. And this much of pastimes, and especially that dauncing is vnlawfull vpon the Sabbath.

Now as I haue shewed hitherunto how the Sabbath is broken, by doing vpon it either the workes of our ordinarie vocation, or else the workes of pleasures; so let vs now see how the Sabbath is broken by our words: for our tongues also are bound vnto the good behauiour vpon this day, *that they speak not a vaine word*. And good reason it should be so: for when as all the other commandements take order for the tongue; as the first forbiddeth Atheisme; the second, making mention of our Idols; the third, blasphemy; the fifth, cursing of parents; the sixth, brawling; the seventh, wanton speech; the eighth, deceitfull speech; the ninth, false speech, &c: may it be thought that this commandement onely giueth

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The Sabbath must not be broken by our words.

the raines vnto the tongue? or may it be thought that when y^e Lord giueth a *quietus est* vnto all the members, as to the hand, and foote, yea to the whole bodie, that it rest vpon the Sabbath, that it giueth libertie to the tongue, which hath more neede to bee restrained than any of the rest; because it is an *vnruly euill*, and therefore cannot be ruled vnlesse he charme it; *and full of deadly poyson*, and therefore cannot be emptied vnlesse he purge it, Iam. 3. The Psalmist maketh as it were a proclamation after a man that desireth to liue and see good daies. Then as if some man had answered him, *that doe I*, he presently directeth him what he shall doe; *Keepe thy tongue from euill*, saith he, Psal. 34. And that which here he teacheth others, Psal. 39. he resolueth to practise himselfe, namely, *to keepe his tongue, and to hold it backe as it were with a bridle*: and least hee should not be able to curbe the vnruely beast, hee prayes God to helpe him; *Keepe the doore of my lips*, saith he, Psal. 141. 3. And it hath indeed great neede to be kept; *for death and life are in the power of the tongue*, Prou. 18. 21. But as it must be kept in all the commandements, so aboue all in this commandement: because in any one vaine or sinfull speech vpon the Sabbath, we sinne twice: first, against the commaundement that forbids that sinne: secondly, in that it is a breach of the holinesse of the Sabbath. Therefore *Esay*, the best expounder of this law, when he sheweth wherein this commaundement is broken, among other things, forbiddeth a man *the speaking of a vaine word*, Iſai. 58. 13.

And

And therefore here are first condemned all such worldly men, who although vpon the Sabbath they will not for shame bee seene to worke, yet they make it an ordinary day of accounts and reckonings with their workmen, and to direct them what they shall doe the next weeke; are there not fixe daies allowed for men to doe these things in? and yet must Gods day be made a day of our accounts?

Vnder the like condemnation also come all those that vpon the Sabbath talke of nothing but their pleasures and sports, that rehearse and tell nothing but gossips tales; and newes, that loue to haue their tongues to runne through the world, and to be meddling in other mens matters; if any question shall be put as concerning religion, they grow as mute as fishes. But let these men and women know, there is a time when they shall *answer for euery idle word*, especially for those that they shall thus vainly babble forth vpon the Sabbath. And so much touching the outward breach of the Sabbath.

But yet here is not all for a man to cease from these outward workes, for these concerne the very beasts as well as man: we must therefore consider that as a man doth consist of two parts, a bodie and a soule; so God hath a regard vnto them both: and as he requires of the bodie an externall rest, that no labour may hinder holinesse; so he requires of the soule an internall rest from all sinne, and that rest indeed is proper to man; and it is to rest from the workes of the flesh, which

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Esay. 58. 13. are also called our waies or workes, and these are properly and indeede seruile; and the worst kinde of seruile workes of all others. And therefore as other thy workes are here forbidden which are seruile; because they hinder holinesse; so these kinde of seruile workes aboue all others are forbidden, because they not onely hinder holinesse, but are opposite vnto it, so farre forth as hee which is subiect vnto them is free from holinesse, Rom. 6. 20. Against these therefore it is that *Esay* so bitterly inuicigheth; *I cannot abide your Sabbaths, &c.* Esai. 1. 13. But why so? vers. 15. he giueth a reason; *for your hands are full of blood.* And Esai. 58. when they come vnto him in hypocrisie, and seemed to finde fault with God that he would not accept their fast, which had the nature of a Sabbath, and as appeareth in the end of the chapter is called *his holy day*: God yeeldeth them a reason why he did not accept it; *Behold* (saith he) *ye fast to strife and vnto debate, to smite with the fist of wickednesse,* vers. 4. Hauing thus shewed their fast, then he rates them for it: vers. 5. *Is it such a fast* (saith he) *that I haue chosen, that a man should afflict his soule for a day? call yee this a fast or an acceptable day vnto the Lord? &c.* And hauing thus rated them, then he shewes them what a true fast is; *to loose the bands of wickednesse, to take off the heauie burthens, to take away the yoke, and putting forth of the finger* (vnderstand, to any euill work) *and wicked speaking*; if any man doe these things, hee keepes a true rest. I know well this rest from our sinnes must bee kept in the whole course of
our

our liues; yet vpon the Sabbath aboue all wee must take heede that sinne enter not vpon vs, because it is opposite vnto the sanctitie thereof.

And as wee must haue a speciall care of committing any sinne, because that is truly seruile; so must we take heede that we doe not make the duties of holinesse seruile also, by not regarding the manner of doing them, which is, that they bee done in faith, and in obedience to Gods commandement. For if wee shall doe these workes to that end that we may merit by the doing of them, either the fauour of God, or man; then they become seruile workes also, and we haue our reward. Or if wee doe them in hypocrisie, the manner of doing them aright not obserued, then God regardeth them not. For he that in this manner killeth an ox, is as if hee slew a man, and he that sacrificeth a sheepe, as if he cut off a dogges head, his oblation is as swines blood, and his incense as the blessing of an Idoll, Esai. 66.3. And therefore Matth. 7. Christ calleth such *workers of iniquitie*, because though they did good workes, for they prophesied and cast out diuels: yet they did them not well, but in hypocrisie: for God doth not onely require at a mans hands *that he doe good*, but also *that he doe it well*: for, *if thou doest well* (saith God to Cain) *shall it not be accepted?* He doth not say, *if thou doest good*, it shall be accepted; but *if thou doest well*, to shew that good things must be well done. And that he meaneth so, appeareth in that which he presently addeth. But *if thou doest not well* (saith he) *sin lieth at the doore*: thereby putting it out of doubt, that

if a good thing be not well done, it is sinne; and in regard hereof it is that *Eesai. chap. 58. reckoneth the hypocrite a Sabbath-breaker*, though hee did humble himselfe by fasting, &c. And therefore let the hypocrite and popish meritmonger bee well assured, that though they digge deepe to couer their sinnes; and dissemble deeply with God at the Church; yet let them be well assured I say, that *their owne sinne will finde them out*, Num. 32. 23. and that it will waite and tarrie them like their dogges at the doore; yea and will hunt them and neuer leaue them, vntill it haue brought them vnto destruction, if they learne not to serue the Lord aright.

And lastly, as the soule must keep this Sabbath or rest from sin vpon this day especially; so must we look also that our minds and thoughts be not carried away with the meditation of worldlie matters. For *God requireth not onely thy bodie; but thy soule, yea thy very thoughts*, Luk. 10. 27. And howsoeuer vpon the weeke it be lawfull for thee to ponder these things, yet vpon the Sabbath thou must not thinke thine owne will, *Eesai. 58. 13*. A man must not therefore busie his head vpon the Sabbath about his worldly businesse; nor about the effecting of his delights in the weeke following; but he must bee wholie as it were another man from that which he was in the weeke before; and he must vpon the Sabbath let fall the care of these earthly things, as *Elias* did his mantle; when hee was rapt vp into heauen.

To conclude therefore this point of the rest,
whosoeuer

whosoever vpon the Sabbath doth no seruile worke of his ordinarie vocation; neither in his house at home, nor in the citie, nor in the fields abroad, nor at sea (sauing onely such as are of necessitie to be done, or are for the performance of Gods worship commanded, or else warranted by his extraordinary command) and also forbearth all recreations, sports, playes, or pastimes, keeping his tongue from vaine words, and his heart from wickednesse and worldly cares, hee truly and in dedde keepeth the rest of the Sabbath. And this much touching the first dutie required in the obseruation of the Sabbath, which is *to rest*.

CHAP. III.

The rest of the Sabbath must bee sanctified, Sect. 1. What it is to sanctifie a thing, Sect. 2. The duties of the Sabbath are publique, priuate, or mixt, Sect. 3. On the Sabbath there must be a publique assemblie, Sect. 4. How we are to behaue our selues in it, Sect. 5. The publique duties are, preaching and hearing, Sect. 6. Administring and partaking the Sacrament, Sect. 7. Execution of discipline, Sect. 8.



THat rest is here commanded we haue alreadie seene: but that is not all, this rest must bee sanctified: For it is not enough for vs to forbear our works and so to keepe it idly, but we must rest to keep it holily: therefore it is called a *holie Sabbath*, and a *holy rest*: and here remember to keepe *holy* the rest.

Sect. 1. The rest of the Sabbath must be sanctified.

It is true that the first thing that is here commanded is *rest*: but it is not the principall thing. Rest is but the huske, but sanctification is the almond; rest is but the shadow, but sanctification is the bodie; rest is but the meanes, but sanctification is the end; and if wee doe but cease from our labours, and do no good, it is nothing but the oxes Sabbath; if we come to Church for nothing but to sleepe, that is *Eutychnus* Sabbath; if wee cease from our labours and follow riotousnesse, that is worse, that is the golden calves Sabbath; *they sate downe to eate and drinke, and rose up to play*, Exo. 32; or if we keepe it onely vpon constraint, that is the Princes Sabbath and not Gods. Lament. 1. 7. it is said that the enemies of the Church of God seeing their Sabbaths, they laughed at them, how iustly I know not; but this I am sure, if the diuell see vs keepe such Sabbaths he wil laugh at them: but the Lord will say, *Goe your waies I know you not*, nor your Sabbaths: and, *Who required these Sabbaths at your hands?* Esai. 1. 12, 13. It behooueth vs therefore to doe that which hee exhorteth vs vnto in so many places of the Scripture, namely to sanctifie his Sabbath.

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What it is to
sanctifie a
thing.

But here I know it will bee demaunded; how is this day sanctified, seeing all daies are alike, and one hath no more holinesse than another, in themselves? The bread and the wine in the Lords Supper haue no more holinesse in them, of themselves, than other bread and wine; the water in Baptisme is in it selfe but as other water: the trees in Paradise, of life, and of the knowledge
of

of good and euil, in themſelues were but as other trees; what is it then that maketh them holier? namely this, that *they are put apart from other things vnto a holy uſe*; and ſo are the bread and wine holie in the Lords Supper: ſo is the water in Baptiſme; ſo were the trees in Paradife; ſo were the Priests holie; ſo were their garments holie; ſo was the Temple holie; and ſo is this day holie.

But this way the day is rather ſaid to be holie, in regard of the institution which is from God, who hath only power thus to ſanctifie; but there is another holineſſe which is in the obſeruati- on, and in that reſpect wee are ſaid to keepe it holie. The manner of which ſanctification the Prophet *Eſay* expreſſeth thus: *If thou turne away thy ſoote from the Sabbath from doing thy will vpon mine holy day, and call the Sabbath a delight to conſecrate it as glorious to the Lord, and ſhalt honour him, not doing thine owne waies, nor ſeeking thine owne will, nor ſpeaking a vaine word, then ſhalt thou delight in the Lord,* &c. *Eſai.* 58. 13. In all which words hee doth not thing elſe but ſet downe the keeping of the Sabbath. And firſt, to ſhew the reſt of this day, hee calls it a Sabbath. Secondly, to ſhew it muſt be ſanctified, hee calleth it *his holy day*. Now as touching the reſt of this day, firſt he requireth a bodily reſt of thee, *to turne away thy ſoote from it*, that thou breake it not, *viz.* by any bodily labour. Secondly, hee requireth a ſpirituall reſt from ſinne alſo, *thou muſt not doe thine owne will vpon it*. Hauing thus ſhewed the reſt, then he ſheweth the ſanctification of this reſt. Firſt, it muſt bee called a de-

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light: so that we must take comfort in the approaching of it, and our hearts must leape within vs, as the babe did in *Elizabeth* at y^e approaching of *Mary*. For this is the day of our prouision; this is the market of the soule, wherein we must furnish our selues of that spirituall Manna, the foode of our soules, in the strength of which wee must walke all the weeke following, as *Elias* did after his refection by the Angell. Secondly, it must not bee our delight, as some delight in that day to spend it on their lusts; but it must be a delight to *consecrate it*; and that not vnto our Whitsen Lords, and Ladies; vnto our groues, and hill-altars, vnto our May-bowers, and shreenes of pleasure; not vnto our Theaters to gaze in, nor vnto our fields to walke in; but it must be consecrated as *glorious vnto the Lord*. And therefore as *Hanna* desired her sonne that she might offer him vp vnto the Lord, 1. Sam. 1: so must we this day that wee may *consecrate it vnto the Lord*. Lastly, because y^e nature and propertie of things consecrate vnto the Lord is, that they may not be other waies imployed than vnto his honour and vse; therefore hee addeth, that *thou shalt honour him upon this day*, to serue him, and to giue worship vnto his name: and that wee may the more safely keepe it, he shewes how wee breake it. For danger is not well auoided, vnlesse it be foreseene, and knowen; he setteth downe therefore three things, which must be looked vnto that wee breake not his Sabbath, *our workes, our thoughts, and words*: and first, for our workes, wee must not doe them; *not doing* (saith he)

he) *thine owne waies*. Secondly, for our thoughts wee must not thinke them: thought is not free, neither are our tongues our owne; for wee must *not speake a vaine word*. So then to conclude, will you know who keepeth holie the Sabbath; *Esay* telleth you, he that keepes the rest of this day, that keepes it as the Lords holy day, that calls it his delight, that consecrateth it as glorious vnto the Lord, that doth not his owne waies, that thinketh not his owne thoughts, that speaketh not a vaine word; he is the man that keepeth the Lords Sabbath, and he it is whom the Lord wil honour and make to mount vpon the high places of the earth, and heauen also.

Hitherto hath the Prophet giuen vnto vs the true patterne of a Sabbath, which euery Christian is bound to obserue, as being both the summe of this, and the same with this precept of the Sabbath which we haue in hand, the keeping of which holy consisteth in the performance of the duties of holinesse; which are of three sorts, publique, priuate, or mixt: of all which wee will seuerally speak, and first of the publique. And because these duties cannot bee well performed without the helps and meanes conducing thereunto, wee will therefore first shew the things required to the performance of these publique duties, which are in this precept commaunded, as well as the duties themselues; and they be these foure: First, that we assemble our selues, for there can be no publique exercise without a publique assemblie. Secondly, that the assemblie must bee

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tinely. Thirdly, our demeanour whilest we be in the assemblie. And fourthly, our continuance in the assemblie.

6. Sect. 4.

We must vpon the Sabbath be assembled together with the congregation.

And first, that vpon the Sabbath day there ought to bee an assemblie, is more eident than can be denied, the word sounding it with shriller trumpet, than that wherewith the congregation was wont to bee assembled euery Sabbath day, and new Moone, Num. 10. 10. For God himselfe requireth, Leuit. 23. 3, that there be vpon that day *an holy conuocation*. And Luk. 4. 16, wee see it was their practise this day to assemble, and to that end they had houses built them which were called *Synagogues*, borrowing their names from their assembling in them. And Paul sheweth that at Antiochia *he found the whole citie assembled vpon the Sabbath*, Act. 13. 43, 44: which assemblie, Plal. 110. ver. 3, is called *Gods armie*, God as it were taking a muster of them there: and as this was in the time of the law solemnely assembled, so was it in the Gospell; when though the ceremonies of the law were done away, and the Sabbath chaunged into the first day of the weeke, yet they retained their manner of assembling as a morall dutie to bee kept for euer. Of which meeting there is not onely mention made, 1. Cor. 11. 17, 18, but also the time set downe, *euery first day of the weeke*, 1. Cor. 16. 1. Then, if this assemblie be commaunded of God, practised by Christ, and the faithfull also in the time of the law, and since the law most religiously obserued; I marueile with what face these time-seruing, and place-seruing Papists, and these

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statute-protestants (I may say Atheists well enough: for they are without God in this present world, being without his worship) will stand vp before God to answere, whose teete seldome or neuer tread in the Lords courts, or weare the thresholds of his Sanctuarie: but only when the law bindes them thereunto. It was *Dauids* desire when he was banished, and that about all things he did desire, Psal. 27, that *he might dwell in the house of the Lord for ever*. And Psal. 87. when he sheweth it not his desire longing as of women, but euen fainting as of the hungrie soule, or *chased Hart, that is falling for thirst*: yea hee thinketh the sparrow in better case than himselfe, *that might lay his young neere the Lords altar*. The Iewes came earlie vnto Ierusalem, though dwelling in the vitermost lists and bounds of the land. The Queene of Sheba came out of her own countrie, to heare the wisdom of *Salomon*; yea the beasts came to the Arke to be saued, but these will not come to the Church to bee saued. It was well wished of good Master *Latimer* that men would come to the Church, though it were but to sleep, for these he thought happely might be caught napping: but these men will not doe so much. Well, let them know that as *Saul* marked *Dauids* place when hee was absent, 1. Sam. 20. 27: so will God much more marke their emptie seates, and solitarie pewes when they are absent. But they that are so cold when God and Prince require their presence; what would they doe, thinke you, if the line of France should be stretched ouer our land.

when men should be killed with Bibles in their hands, and their blood should be sprinkled about the seates they sit on. Well, I desire not to be ominous; but if it should come so to passe (which God forbid) how easily would they conclude, as that euill messenger, 2. King. 6. 33. *Commeth not this euill of the Lord, and doe we waite on him any longer?*

We must
come timely
to the church.

Though neither yet is this sufficient for them that they come, but that their comming *be timely*, that they may preuent the preacher, as *Cornelius* and his kinsmen did *Peter*, Act. 10. 33. *Now wee are all here present before God, to heare all things that are commanded thee of God*; and that they might stay as the cripple waited for the mouing of the waters at the poole of *Bethesda*: considering that God hath promised, that *they that seeke him early shall finde him*, Prou. 8. And that it is a note or a marke of true Christians, that *they come willingly at the time of the assembling*, Psalm. 110. 3: which if they did, they would as timely come vnto it, as any should make haste to see a shew, or to come to a good market. But let them know that are late commers, that as they come, so they shall speede: and as they doe Gods worke to holinesse, so they shal finde comfort to holinesse.

§. Sect. 5.

Reuerence, at-
tention and
consideration
required in
hearing.

The next thing is, *how wee ought to demean our selues when wee bee assembled*, which consisteth in these three things, *reuerence, attention, and consideration*. *Reuerence* in regard of the maiestie before whom wee stand; *attention* in regard of the thing which wee heare; and *consideration* in respect of
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our felues, whom those things so much concerne. All which 3. things are taught Eccl.4.17. *When thou entrest into the house of the Lord, take heed vnto both thy feete; there is reuerence. Secondly, Be more neere to heare, than to offer the sacrifice of fooles; there is attention. Thirdly, Be not rash with thy mouth; there is consideration.* All which if they will not preuaile, yet heare the reason; *God is in the heauens, but thou art on the earth: thou a base sillie weake worme of the earth, standest before the greatest maiestie, which the world is not able to comprehend.* This should make thee to feare and quake, as it did *Iacob* at Bethel, that is, at the house of the Lord, if thou diddest consider. *How fearefull is the place? saith Iacob: Surely it is none other but the house of God, and this is the gate of heauen.* This (I say) if thou diddest consider, would make thee to bee readie as *Cornelius*, to heare whatsoeuer is commaunded thee of God. But it befalleth to the most part of men as it befel to *Iacob* while he slept; *The Lord was there, but he was not aware, Genes. 28.* So the Lord is there, but they wist it not: they stand gazing about the Church, as if they should be asked that question when they come home, *What went you to the Church to see?* and not *what to heare:* their eyes are on euery one, saue on the teacher, on whom they should be fastned, as the peoples were on Christ, Luk. 4.16: but as for the Preachers, though they sit before them, yet as *Phineas* wife they neither aske nor regard, though they speake comfortably vnto them. But doe these men thinke that God is
presente

present? that they stand before his Angels? Surely they wist it not; if they did, they would not doe it. Neither would others so soundly sleepe, as though the Preacher came to make their funerall sermon, if they wist that God were there; least in his wrath hee should make them sleepe their last, and should make them fall downe dead in the place, as he did *Eutychus*, for their prophanation of his Sabbath, *Act. 20.*

We must not
depart before
the publike
exercise be
ended.

The next and last point is our continuance, which the Prince himselfe is bound vnto. For *the Prince shall be in the midst of them, he shall go in when they goe in, and when they goe forth, they shall goe forth together, Ezek. 46. 10.* Neither yet was this a dutie other than became a King to doe; which made *Dauid* desire to bee a doore-keeper in the house of the Lord. Now a doore-keeper is first in, and last out. Such a one (saith *Dauid*) would I bee in Gods house. Neither was *Dauid* alone in it, but the people. When *Zachary* saw a vision in the Temple, though he stayed long, yet they waited for him, *Luk. 1. 24.* they would not depart without the blessing, which the Priest was to pronounce, *Numb. 6. 24.* We see in the Court great men will not depart without the Princes leaue; but out of Gods court every whistle of pleasure is sufficient to call vs away: and it fareth with the Preacher oftentimes while hee is in the pulpit, as with Christ while hee wrote with his finger on the ground; they goe out one by one, till he be left alone: especially if he chance a little to sting them (as indeede if hee preach well his words

words bee like goades, Eccl. 12. 11.) then vp they start as if their seate had been shaken vnder them, and away they sling as if the stout had taken them. One moues this question, what should be the cause a man should talk so long about worldly matters and neuer bee wearie; but in matters of godlinesse should so soone giue ouer? As for example, let a man reade a storie he will sit vp all night to reade it; and wee can sit a whole afternoone and talke of nothing but of worldly matters, and neuer complaine of being wearie: so can wee spend whole daies and nights at cardes and dice and neuer giue ouer: But come wee vnto matters of religion, come we vnto a sermon, goe we to prayer; good Lord what a businesse is there to keepe open our eyes one houre, it is euen the very time of tediousnesse vnto vs; and wee think of such a time as those in *Amos* of the new Moone, *Amos* 8, which was the first day of euery moneth: which they accounted as a whole moneth, *When will the new Moone be gone*, say they; as if the day had bin vnto the so long as a whole moneth. What is the reason of this? Surely Sathan knoweth well that if he let vs alone in these things, downe goeth his kingdome; therefore he setteth vpon vs as soone as may bee, and our corruption, which vnto good is lesse than a will, but vnto euill more than a will, presently like a traytor giueth ouer any longer to resist. Now to stay vs against these temptations, let vs bethink our selues when we are assailed by them, as *Peter*; *Lord whither shall wee goe? thou hast the words of eternall life;*

life; and promise as *Dauid* to goe into the house of the Lord, and that *our feet shall stand in his gates*, Psal. 122. 2. yea that we will dwell in the house of the Lord all the daies of our lines, Psal. 27. 4. And this if we did once set down with our selues, we should not so soone be wearie of these things. And this much touching these helpes and meanes conducing to the keeping of the Sabbath in publique.

§. Sect. 6.

The word
must be pre-
ached vpon the
Sabbath.

Now it remaineth that we intreate of the publique duties themselves, which are three: the first whereof is the preaching and publique reading of the word, being sanctified by the publique prayers of the Church. The second, the administration of the Sacraments. And the third, discipline: of all which in order. And first, that the word is to bee preached vpon the Sabbath is euident, Act. 15. 21. in that *Moses had of old time in euery citie those that preached him, seeing hee is read euery Sabbath in the Synagogue*. For it was their manner after they had read it to giue the sense, and cause the people to vnderstand the reading, Nehe. 8. 8. And at Antiochia after the lecture of the Law and the Prophets, the Rulers of the Synagogue requested *Paul and Barnabas to preach*, Act. 13. 15. *If yee haue any word of exhortation for the people, say on*. And after they had taught the Iewes, the Gentiles requested them to preach the same things the next Sabbath, which they did, vers. 44. Yea and this Christ did ordinarily, for it was his custome, Luk. 4. 16. Neither was it ordinary amongst the Iewes onely, but at *Troas the first day of the weeke* (which is our Sabbath) *they came together, and Paul preached*

ched vnto them, Act. 20. 7. And good reason that it should be so: for if the word be the seede of regeneration whereby we are begotten againe, and wee cannot enter vnlesse wee be borne againe, Ioh. 3; how can we be without it? If it be y milke whereby we are fed; how can we grow without it? 1. Pet. 2. 2. It is a question that yet in the memorie of man was neuer assoiled, how a man might bee saued without the preaching of the word. For, *how can wee beleue in him of whom wee haue not heard? and how can we heare without a preacher?* Rom. 10. 14. And therefore let them that hold faith and denie preaching, answere the Apostle, and I will lay my hand vpon my mouth, and pleade no more for preaching: otherwise I cannot but hold it the ordinarie meanes vnto saluation; yea and such a one, as that the world (though it count preaching foolishnes) cannot be saued without it, 1. Cor. 1. 12. Indeed some say, is not reading of the Scriptures and Homilies as good as preaching? Indeed they are good we denie not, and a good meanes also to saluation; yet not matchable with the word preached: which if they might be thought so in the iudgement of men, yet must wee not appoint God meanes by which he shall saue vs. But you will say, the word may be preached at some other time. I graunt it; but then much more on the Sabbath, the day being set apart thereunto, and his blessing being most vpon his owne ordinance; wee ought most to expect it vpon that day.

But as by this it appeareth that the Minister is

The people
are bound to
heare the
word vpon
the Sabbath.

bound to teach, so on the Sabbath the people are bound to heare. For hee that faith, *the Priests lips should preserve knowledge*; faith also that *the people must seeke the law at his mouth*, Mal. 2. Yea the King himselfe is bound thereunto, although the distractions of his affaires might seeme to let him. And therefore away with these excuses; It is too farre, it is too soone, it is too late, it is too cold, it is too hot; every excuse will easily let vs; and wee can better away with it to sit at cards on the Sabbath by a hot fire, than to sit at a Sermon with God in a cold church. Tush, it is enough to serue God in the fore-noone; but to serue him againe in the after-noone is too much: though in the law *the sacrifices were doubled that day*, Num. 28. yet now to go twice to the seruice and sermon is too much holinesse. But whilest wee will not be too holy, wee are grossly foolish and prophane, keeping back halfe, as *Ananias*, when God requires the whole.

Obiections
remoued.

Yea but the world was neuer so bad as since there was so much preaching, and there are none so bad as they that runne after sermons. Indeepe these are the voices of them that haue sold themselves to worke wickednesse: and it is no marueile to heare them disclaime preaching; for they whose eyes are sore crie out against the light; yet is there no fault in the light, but their eies be bad: so is it with these men, they are euill themselves, but *the word is good*, Elay 49. 8. And therefore they crie out against it, because as the light it maketh all things manifest; and therefore it is as welcome amongst

amongst them, as a torch is amongst a companie of theeues, which they willingly labor to put out, least their dealings should bee espied; so true is that which our Sauour saith; *Every one that euill doth hateth the light, neither commeth to the light, least their deedes should be reprobued*, Ioh. 3. 20. And this is the cause why the Papists, and the Atheists are so much against the word; because it maketh their dealings to be seene: therefore they put out the light, that they may sinne the more greedily in the darke. Secondly, I answered as the Apostle reasoneth; *What if sinne shall take an occasion by the law to be more sinfull; shall we therefore blame the law? God forbid*. So, if iniquitie hath neuer been so rife, as now it is in the rifeness of the Gospell; shall we lay the fault vpon the Gospell? we may not doe it, no more than the Apostle might vpon the law; for it is most certaine, the word is as a light vnto our feete, and it sheweth vs what is the will of our Master. Now whether thinke you is more likely to stumble, he that seeth, or hee that is blinde? and whether is likelier to doe his masters businesse, hee that knowes his will, or he that is ignorant of it. Thirdly, I see not how it may come to passe that men should be the worse for preaching. For doth the preacher teach it? or doth hee not crie out against sinne, against adulterie, oathes, Sabbath-breaking, oppression, and such like? These cockle and weedes are none of their planting: they sow good seede, faith in Christ, repentance from dead workes, &c. But will you know how this commeth to passe? looke Matth. 13. 28. *The*

envious man hath done it ; the Iesuite hath done it ; the Papist hath done it ; the Atheist hath done it ; the Diuell the father of them all hath done it : for this is their cockle and darnell that they haue sown amongst the wheate ; and these are they that make men two-fold more the children of hell than they were before. Lastly, as for those that truly embrace the Gospell, howsoever they may and doe a thousand times condemne themselves of sinne before the Lord, and go mourning and hanging downe their heads that it is so ; yet they may easily compare with these Blackamoores, these Papists, and Atheists, that haue nothing white besides their teeth. And therefore I conclude with *Salomon, Eccl. 7. 12. Say not that former times are better than these, for then thou doest not wisely.* Inquire, for it is certaine that sinne was as rife heretofore as now ; but not so much seene : for then they liued in blindness and ignorance, whereas now they liue in the sunshine of the Gospell. Now, let a man come into a house at midnight, he seeth nothing out of order : but let him come in at midday, he shall espie many faults. So in the time of Poperie, wee liued in darknesse, euen as grosse as that of Egypt, we could not then (as we say) see the wood for trees, nor know sin for sin : all almost was veniall, or rather commendable, (for the Masse an abominable Idoll was counted the highest point of religion :) but now the Sun is risen, we see things to be as they are : and therefore howsoever they blame preaching ; yet must wee lay holde vpon it, as the light that must guide

guide vs through this world full of daungers.

But, will some say, we haue not the word preached where wee are. The more is the pitie: but what shall we doe in the meane time? wee must doe as beggers, wee must seeke it, the law cannot reſtraine them but they will begge rather than they will ſtarue. Or elſe as it was ſaid of the people of God in the famine, *that they ſighed and ſought their bread, and gaue their pleaſant things for meate*, Lament. i. So muſt you, the ſoule being more worth than the body; ye muſt doe ſo much for the ſoule at leaſt, as yee would for the bodie. Giue then your pleaſant things for meate. How many Miniſters ſtand idle, I ſay not in the market place, but in the Vniuerſities, that no man hath hired; ſend for them, ſhew your ſelues chriſtians, *honour God with your riches*, Prou. 3. 9. *let him haue the firſt fruites of your increaſe*. The Iſraelites for their Calfe *plucked off their eareings and frontiles*; and Michah hired a Leuite for his Teraphim at his owne charge. And ſhall theſe Idolaters riſe in iudgement to condemne you? But the coſt would be great. But if it were a greater matter, were it to haue thy fourth, againſt thy neighbor thou wouldeſt beſtow it; and wilt thou not beſtow ſo much to doe him good? no, nor thy ſelfe neither? Out vpon that money and that treaſure that ſhall lie and ruſt by thee, when thou ſhouldeſt diſpend it to the aduantage of thy ſoule; the ruſt of it ſhall beare witneſſe againſt thee in the day of vengeance; and then what will it aduantage thee to haue a fat purſe, and a leane ſoule?

Buy therefore (now whilst thou maist) the truth, but sell it not; buy the field where the treasure is. The good Merchant will doe so; be thou therefore the good Merchant, thou canst be no loser by it: and therefore buy it. And this much touching the first publike dutie, namely the preaching and hearing of the word.

2
§. Sect. 7.

The administration of the Sacraments a dutie of the Sabbath.

The second publike exercise of the Sabbath, is the right and due administration and receiving of the Sacraments, which being part of the Ministers dutie, Matth. 28. 20, is to haue a place in the Sabbath: and therefore *when Paul preached at Troas, they brake bread also.* Yea and this is so set downe that it is made the end of their comming together; namely, *to breake bread*, Act. 20. 7. And 1. Cor. 11. 18. *Paul reproouing their faults in their publike assemblies hath these words: When therefore yee come together into one place, this is not to eate the Lords Supper.* And hereupon doth the Church define a Sacrament to bee a publike action. And in the Primatiue Church it was vsually deliuered vpon the Sabbath; therefore it was called *dies panis*. In regard of this no complaint can sufficiently bewaile the backwardnes of this age wherein to we are fallen, that some scarce once in a whole Iubile of Sabbaths; nay if law had not prouided to the contrarie, scarce once in a whole Iubile of yeeres would bee partakers of the Sacrament: which we see euidently in that they come no oftner vnto the Lords table, than they are compelled. *Moses* was like to haue bin slaine for the neglect of circumcision. What shall wee thinke the neglect

neglect of this will bring vpon vs? And if vnworthie taking make vs liable vnto iudgement, 1. Corinth. 11; what shall we thinke of this not taking at all? When Christ talked with the Iewes of a bread from heauen, euery man would haue it, Ioh. 6. 34. This is so, and yet no man calleth for it, though the price bee vnualuable, and the vertue no lesse than the communion of the bodie and blood of Christ. And if the very hemme of his garment had vertue to heale vncurable diseases; how much more shall this his bodie heale vs, if we be truly partakers of it? But surely for such as take it onely by constraint and compulsion, well they may finde the cloathes where Christ his bodie was, but not his bodie. And because they receiue it not worthily, and with comfort, but of constraint, therefore in steed of a seale of his mercie, they may receiue a pledge of his wrath. And so much for the second dutie.

The third publike dutie, is the administration of discipline, admonition, reprehension, excommunication, &c. A publike worke also of the Sabbath to looke vnto the manners of men, *to admonish them that are unruly, 1. Thess. 5. and to deliuer the obstinate sinner vnto Sathan, that his soule may be saued.* And this the Apostle sheweth also to be a worke of the Sabbath, 1. Cor. 5. 5. where he willet them that *when they were gathered together in the name of the Lord Iesus, they should deliuer ouer the incestuous person vnto Sathan.* Now their assemblie was vpon the Sabbath, as before hath been shewed: and therefore that should then also be done as a worke of the Sabbath.

§. Sect. 8.

The execution of discipline a dutie of the Sabbath.

CHAP. V.

Of mixt duties, Sect. 1. Namely prayer, Sect. 2. Reading the Scriptures, Sect. 3. Singing Psalmes, Sect. 4. Catechising, Sect. 5. And shewing mercie, Sect. 6.

§. Sect. 1.



HE next duties that follow to be handled are, such as are mixt : of which sorte are prayer, thanksgiving, singing of Psalmes, catechising, almes, &c. which I terme mixt, because they are such as may bee done in publique or in priuate : which also are to bee performed vpon the Sabbath, as they shal be best fitting with the time and place. Now, many men when they haue bin at Church, they thinke they may doe all the rest of the day what they list; *As the harlot when she had payed her vowes, she thought she might play the harlot,* Prou. 7. So do many, they serue God in the forenoone, and the flesh and the diuell in the afternoone. But they must know that God doth require the whole day to be spent in holy duties. And therefore as thou maist in no part of the day breake the rest by labour ; so much lesse maist thou breake the holinesse : for God commaundeth the one aswell as the other ; holinesse aswell as rest : nay rest should not haue been commaunded, but for holinesse. And therefore as I haue shewed before it was a sin to breake the rest, so is it much more to breake the Sabbath, by omitting the duties of holinesse. Indeed thou art not tied to spend the whole day in the publique exercises before

before mentioned, neither were the Iewes: for they had but their sacrifice euening and morning, Numb. 28. and prayers with their sacrifice, as appeareth Luk. 1. 10, in that the people prayed whilst the incense was a burning. Then they had a lecture of the Law and Prophets, Act. 13. 15: after that preaching. For when they had read the Law, *they gaue the sense thereof, and caused the people to vnderstand the reading*, Nehem. 8. 8; and then thanksgiuing. All which continued not the whole day, but the congregation was dismissed at mid-day, Nehem. 8. 10. 12. And they returned at three of the clocke: at what time *Peter and Iohn* went vp to pray; which is called the ninth houre, answering vnto our third, at what time also was the euening sacrifice. But yet the interim, before, betwixt, and after, was spent either in priuate exercises of godlineesse, or else in these which are both priuate and publique; which are therefore noted and obserued in the practise of the Church, that wee might draw them also into imitation: which being at other times of the weeke to bee done, so much more were they on the Sabbath: and the exercises of religion being vpon that day doubled, Numb. 28; why should God bee now lesse serued vnder the Gospell, than hee was vnder the Law?

To come therfore vnto these duties which we *§. Sect. 2.* call *mixt*; first of prayer. Which that it is an exercise of the Sabbath, is euident in that *his house is called the house of prayer*, Ioh. 2: and the word cannot be without it. Therefore Neh. 8. *Ezra before*

The mixt duties are, first Prayer.

be preached praised God. And though Christ would haue vs to pray in priuate, Matth. 6. yet God requireth the same to be done also *in the assemblies,* Psal. 107. 32: and that not alone by the teacher; as *Dauid* in the midst of the congregation would praise the Lord, when hee did declare his name, Psal. 22. 22. but by the people also. Therefore *when Zachary was burning of incense within, the people were in prayer without,* Luk. 1. 10: which as it must bee done in the morning; so also at night. For *Dauid would haue his prayer as the incense,* which was the first thing the Priest did when hee came into the Temple: and *the lifting up of his hands as the evening sacrifice,* Psal. 142. which was on the Sabbath at night offered: so must our prayers be. It maketh me the more to marueile at some kinde of men that thinke if they haue been at seruice (as they call it) in the fore-noone, that God is beholding vnto them for that; and that they are not bound to returne againe in the after-noone: but that they consecrate vnto some pastimes, as though they had been at Church in the morning to aske God leaue to goe to play in the after-noone. Now as this is a publique exercise of the Sabbath, and must go before and after the word, so also at other times; or else why are wee commaunded to *pray continually?* 1. Thess. 5. 17. and *in all things to giue thanks.* Yea God, to shew how well he likes it, compares it to incense. And least we should pleade ignorance, that wee know not how to pray, hee giueth vs his spirit to helpe our infirmities, Rom. 8. yea and promiseth that his
cares

eares shall stand open whensoever we pray, Psal. 34.15. This then maketh against those that on the Sabbath, or else neuer pray. But let such know, that it is a certaine token vnto them that they are wicked men. For *Dauid* going about to describe wicked men, giueth this as a speciall marke of them, *they call not vpon the Lord*, Psal. 14.4. Secondly, it stirreth vs vp to performe this dutie, especially seeing Christ requires it: Cant. 8.13. *My lue let me heare thy voyce*. And so much for prayer.

The second exercise that is both priuate and publique is the reading of the Scriptures: which appeareth in that Christ willeth vs to *search the Scriptures*: and Matth. 12. *Haue you not read in the law?* as though wee were bound to reade it. And in very truth the King himselfe is bound to doe it, Deut. 17.19. Which wee will yet doe so much the sooner, if we consider that *he is blessed that readeeth*, &c. Reu. 1.2. Which reasons lead the Bereans, Act. 17.11. when they had heard *Paul*, to see whether it were so or no. And as we must reade the word in priuate, so must it be read in publique. *Paul would haue his Epistle read in the Church of Laodicea*, Coloss. 4.16. And Nehem. 8. the Priests first read the law, and then afterwards gaue the sense. So Act. 13. *they had a lecture of the law*. And Act. 15. *Moses was preached seeing he was read*. Now, it may be, many would reade; but as the woman answered Christ when hee would drinke, *thou hast nothing to draw*; so they would reade, but they haue no bookes. Of those that come to the assemblee,

§. Sect. 3.

2. Reading of the Scriptures.

Iosephus.

how many can reade? I mistake, I would say of those that can reade, how many haue bookes? If a man haue taken a peece of ground, he is neuer quiet, til he haue his lease or coppie or deeds. If he doubt in any clause, he will either looke in it himselfe, or goe to him that can reade. But in these things wee passe not; wee thinke wee shall stumble vpon saluation well enough, though we neuer seek it. It is reported of the Iewes that they knew the Scriptures as well as their owne names; but amongst vs many scarce know the names of the Scriptures. When a booke is named they know not where to finde it. This was the policie of popish times, to keep the people in ignorance; hauing herein followed the policie of the Philistines, who because they would keepe the Israelites in slauerie, would not allow the vse of any weapons vnto them, (*Jonathan* and his Armour-bearer, and *Saul*, onely excepted, whom forsooth they would seeme to grace) nor permit a Smith among them: the reason was, least they should make them swords: and as for their tooles they must come downe to the Philistines to sharpen them. So deale the Papists, they claspe vp the book of God in an vnknowne tongue, and wrest out of lay mens hands the sword of the Spirit, which is the word. Onely they vouchsafe it to some few of their faction, for a mischiefe: but as for the people, they must come downe to the Popes Decrees, and Church-traditions, vnwritten truths, and vntrue writings; and there they must sharpen their tooles: but Smith must they haue

haue none, no Preacher, least hte make them
swords.

Yea, but they will say, many grow into errors
by reading of the word. Answ. First, I know no
greater heresie than Poperie, that is an heresie of
heresies. Secondly, if this bee a good reason, that
because many abuse it, therefore others may not
vse it; I see not but that men must forsake their
meate and drinke also, because some be drunken,
and some surfet. So the Sacrament should be ba-
nished, because *some receiue it to their condemna-*
tion. Nay, so the word, yea Christ himselfe should
not be receiued, because *he is put for the fall of ma-*
ny, Luk. 2. They must therefore know, that in
things indifferent in themselues, though the a-
buse doth take away the vse; yet not so in things
commanded vs: yea, but shall we *giue holy things*
to dogges? No; but will you withhold the chil-
drens bread, because the dogs catch at it? Should
a Captaine, because some be alwaies quarelling,
stabbing and killing; therefore presentlie com-
maund that all his souldiers should lay aside their
weapons? No, but rather that they take armes to
beate downe the quarellers. And so wee say that
the wearing of weapons breedes peace, and so must we
vse our spirituall weapons: but whereas they pre-
tend a feare of running into errors, God hath
promised to giue his spirit vnto his that shal leade
them into all truth; and better they cannot bee
lead than by the word: for that is a glasse where-
in a man may see what is amisse. Friends dare not
tell a man his faults, for feare of displeasing. Ene-
mies.

mies will not. But reade the word, and thou shalt see there is no fault which thou hast committed in all thy life, but either *Moses*, or *David*, or *Salomon*, or *Peter*, or *Paul*, or one of the Prophets, or of the Apostles, will tell thee of it. And therefore being that reading shewes a man his error; how can it be that it should bring him into error. And so much for the second dutie that is mixt.

§. Sect. 4.

The third is
singing of
Psalmes.

The third dutie is singing of Psalmes, which also is an exercise of the Sabbath; as appeareth in that all are exhorted and stirred vp thereunto: *Kings of the earth and all people, Princes and all Iudges of the world, young men and maides, old men and children*, all must praise the Lord. And againe, *Psalm 147. 1, 2, Praise the Lord*. Of which he giueth diuers reasons. First, *it is a good thing*: then, what better time than to doe it vpon the Sabbath? Secondly, because in good things wee are soone wearie, vnlesse we delight in them: therefore he saith, *it is a pleasant thing*; so that it is as it were the Sabbaths recreation. Lastly, because there are many things pleasant, which yet are not seemely; therefore he shewes, that *it is such a pleasant thing that is also comely*. There are good things that yet are not pleasing; as afflictions, *which are grievous for the present*, Heb. 12. 11. And there are pleasant things that yet are not comely; as *foolish iesting*, Ephes. 5. 4. But this hath all three; it is *good, pleasant, and comely*. Good in it owne nature; pleasant to the hearers; and comely to the vser. It is good; there is no euill in it; it is pleasant, there is no harshnes in it; it is comely, there is no affectation in

in it. In regard hereof *Paul and Silas sang in prison, A&T. 16. 25.* And Christ after supper *sang a Psalme or Himne, Matth. 26.* It was their exercise, and that in publique, as well as in priuate: as appeareth *Coloss. 3. 16.* and *Eph. 5. 19.* To that end also were the Psalmes made to be sung at any time. Amongst al others the 92. Psalme is called *a Psalme for the Sabbath.* But in our congregations, for the most part, they sit *as by the rivers of Babylon hanging up their harpes, and holding downe their heads as in the daies of mourning,* not caring to sing these songs of Sion, though we are in the midst thereof; we are not affected with the goodnesse, pleasantnes, and comelines thereof; but a wilde morris, or a wanton ballad affect vs a thousand times more, though neither good, pleasant, nor comely. And this much for the third mixt dutie.

The next dutie is catechising, a thing wondred *§. Sect. 5.* at by many, for so great is the neglect, that dutie it *4. Catechisme* selfe is a wonder: yet in the word taught most plainly. *Hebr. 6. 1,* the first principles of religion are called *the foundation,* and the teaching of them *the laying of the foundation,* and there he rehearseth vp certaine principles, as *repentance, faith, baptisme.* Now that to catechise is required, both priuately and publicly, and that as at all other times, so especially vpon the Sabbath I will make to appeare. And first that it ought to be performed in priuate is euident, because that all which haue vnderstanding are bound to teach others: *Heb. 5. 12.* the Apostle blameth them *for that when as concerning the time they ought to bee teachers, they had*

needeth themselves to be taught the first principles. And
1. Pet. 4. 10. Let every man as he hath received the gift,
minister one to another: but yet more specially this
is required at the Ministers hand in the congrega-
tion; and at the parents and masters hand in
the house. That it behoueth the Minister to cate-
chise, appeareth in that he is not onely required
to be diligent to know the state of his flocke, Pro. 27.
23, but much more to feede it, 1. Pet. 5. 1. and not a-
lone to feede the sheepe, Ioh. 21. 16. but first to feede
the lambes, ibid. vers. 15. And that Christ requireth
them to doe euen as they loue him, vers. 17. which
made Paul to doe it openly, and from house to house,
Act. 20. 20. And this hee did continually: and
therfore out of question vpon the Sabbath. And
to doe this is the Ministers dutie; for the loue of
Christ inforceth them, 2. Pet. 1. 12, 13. And that this
dutie may take the better effect, husbands and pa-
rents and masters must doe the same. The hus-
band must doe it: therefore their wiues are sent
to schoole vnto them, they must learne of their
husband at home, 1. Corinth. 14. 35: then their hus-
bands must teach them. Parents must doe it; for
they must bring vp their children in the nurtriture of
the Lord, Ephes. 6. 4. And Deut. 6. 7. Thou shalt re-
hearse these words continually vnto thy children, &c.
Continually, for it must be precept vpon precept. For
children come not vnto grace at an instance; but
by degrees. They are like narrow mouthed cups;
a man cannot powre in all at once into them:
but a man must teach them as Christ taught his
followers, as they were able to heare, Mar. 4. 33: or as
Iacob

Jacob draue his cattell according vnto their pace. And although I now said that wiues must learne of their husbands; yet wiues must teach their children. Tit. 2. 3. it is required of a woman that she be a teacher of good things. And Prou. 31. it is said, *the law of grace is vnder her lips*. To what end (I pray you) if not to edifie and teach, her children especially, as *Eunice taught Timothie*, 1. Tim. 1. 5. And the wisest childe that euer was, onely Christ excepted, was taught by a woman, Prou. 31. 1. *What my sonne, &c.* Our children are models of our selues; and we desire to leaue them good portions: now what better portion than the Lord? Kings reioyce in it, *The Lord is my portion*, saith *Dauid*, Psal. 119. Let vs therefore labour with them so soone as euer God hath giuen them for sonnes vnto vs, to make them his sonnes: and so soone as they are come into the world, to take them again out of the world by instruction. And what time can bee fitter therefore than the time appointed, which is the Sabbath?

Neither are we to thinke our selues free, if we performe this duty to our sonnes only or daughters: but it must be done vnto our whole familie; that *saluation may not alone come vnto vs, but vnto our whole household*, Luk. 19. 9: which made *Iosua* to vndertake for his household, *I and my household* (saith he) *will serue the Lord*, Ios. 24. And *Cornelius feared God with his household*, Act. 10. 2. It should seeme he had taken good paines amongst them, in that they wanting the ministerie of the word (for they were Gentiles) yet were conuer-

ted vnto the faith by his industrie, and labour-
some instruction. And lastly, this is the cause ren-
dered by the holy Ghost why God would ac-
quaint *Abraham* with the destruction of Sodom,
for that hee knew he would teach his household to walke,
&c. Now, are not these things written for our
instruction, that wee should doe the like? Why
then doe we it not? Indeeede there be many that
are carefull to prouide meate and drinke for their
household; but what great thing is that which
they doe? *Doe not the Publicanes the same? Doe not*
the Infidels the same? Nay, doest thou not the same
things for thine oxe, and thine asse? I speake it to
the shame of many, they better prouide for their
dogs than their seruants. And if this be all, then
as one said of *Herod*, when he spared not his son
that he might be sure to kill Christ, he had *rather*
be his swine than his sonne, because his swine he did
not kill, but his sonne he did: so if that be all they
prouide for them; better bee their dogges than
their drudges or seruants; because their dogges
bee better prouided for than they.

But I now speake vnto you children, and ser-
uants, and people: Must the Minister, Master,
and Parents teach, and you not regard or learne
that which is taught you? I take it y^e he that said,
the Priests lips should preserue knowledge, appointed
the people to seeke the law at his mouth also, *Mal. 2. 7:*
and y^e not only to heare him, but also to answere
him. For you must alwaies be ready to *giue an an-*
swere to euery man that asketh you a reason of the hope
that is in you, *1. Pet. 3. 15.* It sufficeth not to answere
sometimes

sometimes when we please; but we must alwaies doe it. And that not to some speciall men whom we please to make choise of in our owne priuate affections; but to euery man to giue a reason. And lastly, because hee knoweth our vntowardnesse vnto these things, that we come vnto them as a Beare drawne and lead as it were by the nose vnto the stake; he therefore addeth that we must be alwaies readie to doe this, &c. which notable meeteth with the backwardnes of this generation, that hardly can bee drawne to learne that which in truth they cannot be without. And so much of the fourth mixt dutie.

The fifth and last of these mixt duties is, *the shewing of mercie vnto our breshren*: for as this is a day wherein God sheweth the greatest mercie vnto vs, in that he bestoweth vpon vs his word, a rare and singular blessing, and therefore a singular blessing because it is so rare. For *hee hath not dealt so with euery nation*, Psal. 147. 20: As, I say, he hath shewed vs this mercie, so should wee shew mercie one vnto another. And here first order must bee taken in publique vpon the Sabbath, *that collections bee made for the reliefe of the poore Saints*, 1. Cor. 16. 1. And as in publique, reliefe must be made for them; so also in priuate it be- houeth vs to visit and to goe vnto them, as *Christ did to the sicke and lame folkes lying at the poole of Bethesda*, Ioh. 5. that by that meanes wee might the better bee acquainted with their wants; as also the more stirred vp to yeeld them some reliefe, and of our superfluitie to send vnto them, as in

6. Sect. 6.

5. Duties of
mercie.

Sehemiah's time, vpon a Sabbath after they had heard the word they did eate, and *sent part vnto them for whom none was provided*, Nehe. 8. 10. But now vpon the Sabbath, what is our manner so soone as we haue dined? No regard is had, but presently we call for cards or tables, or else away we haste to bowles, or to dauncing, or some such like exercises: but vnto the poore, *whose bowels sound like shaulmes for want of foode; and whose faces gather blacknes through famine*, we haue no bowels of compassion, notwithstanding the pitifull child halfe starued and hanging vpon the mothers breast crieth out ready to giue vp the ghost, *where is bread, and where is drinke?* and that the hearts of the parents fall in sunder like drops of water, because they haue not to giue vnto them. Be moued with this my brethren, you that are fed with the fattest of the stall, and more than the flower of wheate; spare something of your excessse to relieue their penurie. Behold, *shall the mother eate her fruite, and childe of a spanne long? shall they perish and die at your doores, and in their houses?* (for some had rather starue at home, than goe abroad to begge) shall they perish (I say) without compassion? Will you spare no dishes from your tables, nor morsels from your mouthes, to relieue them? no not though Christ commaund it, and reckoneth what is done vnto them as *done vnto himself*, Matth. 25. Shall he send them vnto you hungrie, pitifull, naked, and miserable; and will you doe nothing vnto them for his sake, that did so much for yours? If he would, he could haue made you poore,

poore, and them rich, or prouided riches enough for all, or made no more than hee had riches for; or he could haue made that the *Rauens* should feed them, as they did *Elias*; or that they should haue needed no foode, as *Moses* in the mount. But hee would haue it thus, to trie what you would doe for him: and therefore to this end he saith, *Ye shall alwaies haue the poore with you*, why then giue them of your bread to eate, and of your wooll to clothe them. At least if you will not do it for the poores sake, yet do it for Christs sake. Loe he will accept it as done vnto himselfe: for, *Matth. 25. 40.* when the righteous shall denie that they had either clothed him, or fed him, &c. what is his answer? *In as much as you haue done it vnto one of the least of these my brethren, ye haue done it vnto me.*

But, will some man say, I am a poore man, and I haue nothing for my selfe; and therefore nothing to giue. Neither had the Apostle, *Siluer and gold haue I none*, saith *Peter*, *Act. 3. 6.* yet such as he had he gaue: so, hast thou no siluer nor gold; yet thou hast instruction, admonition, consolation, and such like; giue these then, for they be almes and duties of mercie; and are most agreeing to the nature of a Sabbath. The other doe good to the bodie, but these doe good both to the bodie and soule; and this thou oughtest to doe. For, if thou must helpe up thy brothers asse that is downe vnder his burthen; then how much more thy brother that is downe vnder the burthen of sinne? And if thou must pull a beast out of the mire; then much more a man out of the mire of sinne, 2. Pe-

ter 2.22. And if it be a dutie to *make peace betwixt man and man* vpon the Sabbath; then much more betwixt God and man. And therefore helpe thy brother with this almes, and relieue his wants: but this if thou hast not to giue, then thou art poore and needest it thy selfe, and therefore must seeke it of others. And so much touching these mixt duties vpon the Sabbath.

CHAP. VI.

Of priuate duties, namely meditation, Sect. 1. And conference, Sect. 2.

§. Sect. 1.

We must vpon
the Sabbath
meditate vpon
that we heare.



He exercises that are only priuate follow, and they are two; meditation, and conference. That we are bound to meditate vpon the Sabbath, appeareth by the practise of one of the best Sabbathists that euer was, the Prophet *Dauid*; that professed it to be his exercise continually, Psal. 119: and if continually, then on the Sabbath much more. As also it appeareth in that God inioyned it to *Iosua*, that hee should meditate in the booke of the law day and night. I trust then that there is no man but will say that then he was commaunded to doe it vpon the Sabbath; and that we haue neede to doe it, it appeareth by the weaknesse of our memories, which may well be compared vn-to ashes, as *Iob* saith, that easily lose any impression that is made in them; and if wee neuer rehearse that which we haue heard, but suffer all to runne out

out like leaking tubs, as fast as it comes in, and that the Preachers words make only a thorowfare in our heads, comming in at the one eare and going out at the other: when shall we profit by it? No, no, it is the *hiding* and not the *hearing* of the word that makes vs wise. Otherwise, as it was said of the widowes, 1. Timoth. 5. that they were *alwaies learning, but neuer comen vnto the knowledge of the truth*: so may it be said of many hearers, that they are alwaies hearing, and neuer profiting, because we meditate not on it. Well, the stomach that receiueh meate, and presently putteth it vp againe, we say is sicke. As it fareth with the bodie, so is it with the soule: if it draw no nourishment out of the spirituall foode of the word, it is a sick soule.

Yea but, will some man say, my memorie is short, and I cannot remember what the Preacher said. I thinke so, vnlesse you meditate vpon it. But fir, as short as your memorie is, if a man anger you, you will hardly forget it. But tell me (I pray you) this one thing, as short as your memorie is: did you euer forget where you laid your treasure? No, no, *the asse himselfe doth not forget his masters cribbe*, Esai. 1. 2. and these things which wee take care of wee can easily remember, bee they done neuer so long since. And therefore blame not thy memorie but thy will; thou giuest not thy heart vnto these things, as *Dauid that hid the word in his heart*, Psal. 119. 11. and as *Mary that kept and pandred the sayings which she had heard of Christ in her heart*, Luk. 2. 19. They kept it as it were vnder locke and key. But diddest thou indeede de-

An obiection
remoued.

fire to remember these things, thou wouldest vse all meanes to conformance thy memorie, and to helpe it. Amongst the which there is not a greater than this, oftentimes to meditate on it. For, as *Salomon* saith, *If the iron bee blunt, put to the more strength*, Eccles. 10. 10. (he speaketh as if hee saw a man cutting of a sticke with a bad hatchet, that he can hardly make to cut, he must strike the ofner or the stronger to cut off the logge) so must wee doe when wee feeble the bluntnes of our memories, wee must recompence it by the diligence of meditation, often recalling and repeating the same thing, by which at the last they will become vnto vs as the principles of Grammar vnto the schoolemaster, we shal haue them by heart. Another meanes also to helpe thy memorie, will be to bring thy heart to the practise of that which thou hadst floting in thy head; and by that meanes thou shalt bee sure to make it thine owne. Another is to take delight in the things wee heare, as *Dauid* saith, Psal. 119. 16. *I will delight in thy statutes, and I will not forget thy word.* Wee forget not the things we delight in. Last of al, if thou hast found thy memorie so slipperie that it will hold nothing long, then set it down in a note-booke, there laying it vp as in a store-house. For if we be carefull in our worldly matters, that we will not trust our memories with our accounts, but will be sure to note them downe to a farthing, yea and will keep seruants to that purpose: what a shame is it that we should be so negligent in better things.

Though neither when we haue done all this,
is

is our meditation done, but wee must meditate vpon his workes aswell as vpon his word. The Psal. 92, which is intituled, A Psalm of the Sabbath, is nothing else but a meditation of the workes of God. And this it seemeth that God would teach vs by his own example; who when he had finished his workes in sixe daies, in the seuenth he rested to consider the goodnes of them, Gen. 2. Now this we may doe, if wee follow the example of Christ, who drew euery thing of which he talked vnto a spirituall instruction: Ioh. 4. 10, when hee talkes with the woman of Samaria that was drawing of water, he fallies into a discourse of the water of life. When the Disciples talke of meate, hee begins to talke with them of another meate, vers. 4. When hee sate at dinner, Luk. 14. 15, he turned his speech vnto a spirituall banquet. So maist thou in the beholding of any of Gods creatures, consider some one thing or other therein. As when thou lookest vpon the grasse, consider thy frailtie that *all flesh is grasse*. When vpon the dust, thy basenesse; that *thou art but as dust, and dust wil returne to the earth*, Eccl. 12. 7. When vpon the darknesse; the time of thy ignorance. *Ye were once darknesse*, Eph. 5. 8. When vpon the light; the time of the Gospell, and therefore *ibid. walke in the light*. It is not so much as the Ant, but thou maist learne something from hir, namely diligence: therefore God sendeth the sluggard to schoole to the Ant, Pro. 6. 6. *Goe to the Pismire O sluggard, &c.* And here I wonder how these earth-wormes, whose mouldie soules are

We must meditate vpon the workes of God.

buried vnder their loaues, and whose hearts are pinned and glewed vnto the things of this life, though they nothing but pore vpon the things of this life, yet neuer make any spirituall vse of them, no not vpon the Sabbath; doth not the Lord see it, and will not his soule be auenged for these things? But I had forgotten my self, I speake vnto the bellie that hath no eares. I will therefore ouer-passe them.

6. Sect. 2.

We must conferre with others, especially those of our familie.

Come wee now vnto the last dutie, which is *conference*. For after meditation that must next follow: for when *Dauid* said hee had hid Gods words in his heart, he addeth, that with his lippes he declared his iudgements, Psal. 119. 11. So that as *Salomon* saith, *If the clowdes be full, they will poure forth raine*, Eccles. 11. 3. And if our heart be inditing a good matter, the tongue will be the penne of a readie writer; and it will fare with vs as with the Bereans, Act. 17. who when they had heard *Paul*, they sought whether it were so or no. And as with the Disciples going together to *Emmans* that conferred together on the way as they went, about y^e Resurrection, Luk. 24. 13. And in the Prophet *Malachies* time, though *the words of the wicked were stout*, yet *they that feared God spake euery one to his neighbour*, Mal. 3. But were there not any scripture to inforce this, yet very reason would proue this meete. For two eyes see more than one, and many torches put together burne lighter, many hands make light worke, and many aduentures a full fraught: euen so also commeth it to passe, that either conferring with other, eithers portion

is

is made others; and so one portion is made a double, by making a double portion one. For as firebrands put together either giueth heate to other, and they burne the better, that the greene wood also may take fire; whereas if they be sundred they presently go out as quenched: euen so it fareth with christians in this businesse. Though neither yet doe I speake this to this purpose that men should runne into priuate corners to make conuenticles, as the Brownists; but with their families and houshold to conferre and reason; or with the Minister that is able to direct them in the truth; or with their neighbours that are better able to instruct them; who thereby also themselves are bettered: for knowledge in a man is like the widowes oyle, a man may powre out, and yet the vessell will bee neuer the emptier. But is this lawfull (will you say) for euery cobbler or tinker, for euery botcher and butcher to talke and conferre about the Scriptures? Doubtlesse it is, God himself hath commanded it. *Deut. 5. 6. The words that I command thee (saith he) this day shall be in thine heart. Nothing else: Yes, presently he addeth, and thou shalt rehearse them continually unto thy children, and shalt talke of them when thou tariest at home, and goest abroad, &c. vers. 7. And so much touching the exercises of the Sabbath.*

CHAP. VII.

Of those things that hinder the sanctifying of the Sabbath: namely sloth, Sect. 1. Proud and curious decking our selues, Sect. 2. And the dumbe ministerie, Sect. 3.

§. Sect. 1.



T remaineth that we speake of the lets that keepe vs from the sanctifying of the Sabbath. For these also are here forbidden, as is manifest by that exposition which Christ giueth vpon adulterie, Mat. 5. where he doth not alone forbid adulterie, but also looking vpon a woman to lust after her: whereby hee sheweth, that the occasion must bee shunned, as well as the sinne it self. Now amongst many lets whereby we are hindred from keeping the Sabbath holie, these foure insuing are specially faultie: first, sloth; secondly, pride; thirdly, idle and dumme Ministerie; fourthly, forgetfulnesse of our businesse that is left vndone vntill the Sabbath. Which vices, although they be forbidden in other commaundements, yet as they bee the occasions of the breach of this, they bee here also forbidden: as in another case to call thy brother foole is a sin against the ninth commaundement, and is a kinde of false witnesse; yet as it proceedeth from anger, it is a breach of the sixth, and Christ reckoneth it murther, Matth. 5. 21. In the 8. of Luke sinne is compared to thornes: now the propertie of thornes is, not onely to wound and

and prick, but also they are fouled one in another, Nah. 1. 10. As is sinne, which is the transgression of the law, 1. Ioh. 3. 4: so is the law; a man can hardly breake one commaundement and not all, Iam. 2. 10. And so although these bee finnes directly forbidden in the other commandements, yet as they be occasions of the breach of the Sabbath, they are here also forbidden.

And first of all, that sloth is an occasion of the breach of the Sabbath, appeareth in that men cannot bee plucked out of their beds vpon the Sabbath, but they *turne themselves vpon their beds, as the doore vpon the hinges*, Prou. 26. 14. and say, as it is Prou. 6. 10. *Yet a little more sleepe, a little slumber*, as though God had giuen vs one sleeping day in seuen. And so indeede we account of that day as an idle day, and that then wee may sleepe, because wee haue nothing to doe therein. But Christ was of another minde on the Sabbath; for *hee rose early in the morning before it was light, and went forth to pray, and then returned againe into the Synagogue to teach*, Mar. 1. 35. 38. And David saith, that *his eyes did preuent the morning watch*. It beho- ueth vs therefore more timely to arise vpon the Sabbath, that we may both prepare our selues to the exercises of religion, and come timely.

Well, but will some say, they lie the longer in bed, because they be not well, but when they bee vp then they do better demean themselves then I speake of. Surely no: for then another let doth presently incounter them, and they be not readie to go to Church; and this way the women espe- cially

Sloth a let that we keepe the Sabbath no better.

§. Sect. 2.
Pride a let that we keepe the Sabbath no better.

cially breake the Sabbath, in that they take more paines in rissing themselves on that day, than in the whole weeke besides; their haire forsooth must be laid out like rammes hornes (I mistake, it was the fashion indeed, but now it is like goates) their ruffles must be laid out vpon wiers, like poste and raile; and their farthingales bearing vp their cloath like a round table. If God should see his creature, would he know it to be any of his making? And I assure you their attire is so strange, that it puts sober matrons to their wits how to go in their attire, and yet to goe like women of their sort and calling. Now all this while that these gallants are a trimming, holinesse it selfe must waite for them, for her deuotions must not be solemnized till they bee readie. At last in comes *Bernice and Agrippa with great pompe* to heare; and the must every bodies eyes be borrowed to look vpon these *trim gilded weather-cocks*. For this is their follie, or pride shall I say? Surely it is their foolish pride, or their proud follie, to loue to bee noted; and so they be, though it bee but with a black coale: for whereas they think others wonder at their beauty, because they stare vpon them, they wonder at their follie. Well, it was *Salomons* fault that he was foureteene yeeres a building of his owne house, and but seuen in building the Lords: but I think when God shall come to examine them, they will not be able to giue such an account. I thinke he shall not haue one of three, but scarce one of twentie yeeres, and houres. Well, these sailes of pride they be too bigge, they will

will ouerturne your barkes; their phylacteries be too broad, they hinder your entrance; for the way is narrow, and the gate is straight. Will you stand all day a trimming when God calles you to the sermon? Doth he require these things at your hands, to come thus guised, or disguised rather? No, no, it is your hidden apparell that hee requires, *an uncorrupt heart, a quiet spirit, that is it that before God is much set by*, 1. Pet. 3. Hee lookes vpon the inside, and not vpon the outside. And therefore throw away these things, as *David did Sams* armour; he could not fight with it; no more can you well pray with this, yea if you bee truly touched with the zeale of religion, these things will fall from you: but if they doe not, there is one that hath promised to pull them away, *Elsay 3. 18.*

Wel, but notwithstanding when they be come to the Church and set, then they behaue themselves better. Surely then that excuse of the lame man must serue them; *they haue no body to put them into the poole when the water is troubled.* Their Minister is some hungrie Legat, or wandring Leuite, that will serue for tennie sheekles by the yeere. For the most think if he be best cheape, he is best; and they require no more at his hands but that hee should say nothing: and this is an especiall cause of the breach of the Sabbath, in that the leaders are dumme, and stand in their places onely for a cipher in Augrum, and no number. Well they may *weare a blacke garment to deceiue*, but he is *no Prophet*. More than reade he can doe nothing, and that peradventure the Clarke or his

§. Sect. 3.

The dumme Ministerie, a let that we keepe not the Sabbath.
Ioh. 5. 7.

boy can doe better than hee: It is well for them that the law hath ordained common prayers and chapters and Homilies to bee read; but if these should bee taken away from them, they were no more able to goe on in the worke of the Ministerie, than a lame man were to goe without his crutches: they are, or they should be, the salt of the earth, but if the salt season not, you know it is good for nothing, no nor for the dunghill. What thinke you then of the Church? is the Church worse than a dunghill, that you season it with such vnfauourie salt? The Ministers should feed and giue the milke of the word vnto the people; *but these are more cruell than the very Dragons, for they giue sucke vnto their young,* Lament. 4. 3: but these starue and famish them. Well, they are cruell Nurses that take a mans childe to nurse, and haue drie breasts. But what are these that take Gods children to nurse and haue no breasts? What shall we doe for them when they shall bee spoken for? There is no father but would say of such a nurse, she hath murdered my childe. And doubtlesse God our father, *when he shall make inquisition for the blond of his children,* will account them no lesse than murderers.

I know what will be answered, they are men and they must liue, they cannot digge, and they are ashamed to begge: what then, must they rob? must they kill? I say more, starue the soules of Gods people? Rather let them returne to their occupations whence they came, and let them that waies shiff, if at least they doubt of Gods mercie

mercie towards them, or thinke that hee will not regard them : but it were a thousand times better for them to digge, or begge, or starue, than thus to starue the soules of Gods people, *and to sell them for morsels of bread and handfuls of barley*, Ezech. 13.

19. But I know my words are too weake to preuaile in this case. Well, yet let them know, that *their sinnes are written before the Lord with the poynt of a Diamond*, and that he will neuer forget them, vntill he be auenged of them vnto the full,

vnlesse they repent. And so much touching the lets, by which wee are held from the duties of **h**o-
lines on the Sabbath.

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THE



THE THIRD BOOKE,

TREATING OF THE PER-

sons that must keepe the Sabbath.

CHAP. I.

We our selues must keepe the Sabbath, and those that are vnder our charge, Sect. 1. The father must see that the sonne keepe the Sabbath, Sect. 2. And the master that his seruant keepe it, Sect. 3.

§. Sect. 1.



We must first obserue the Sabbath in our owne persons.

F the keeping of the Sabbath holie, we haue alreadie heard; it remaineth that wee consider the persons whom these duties doe concerne: which are either, *thy selfe*, or *those that are vnder thee*. And first he requireth it at thy hands: because hee would haue reformation alwaies to begin where loue doth, that is, with it selfe; and then with those that are at our elbows. And of this there is great reason. For if a man be not himselfe reformed, either hee is remisse in reforming of others, because they are like himselfe; or if he be forwards, yet hee shall be challenged, because he is in his practise vnlike himselfe, and is like the boate-

boate-man that fetcheth his stroake one way and looketh another. Therefore God speaketh in the second person of the singular number; the reason of which is, that euery man may know that God speaketh vnto him directly. When Princes make a law they vse generall termes, as *no man shall doe such a thing, or euery man shall doe such a thing*; but these lawes we vse to shift off, as if they concerned vs not. For say we, *that which is spoken to all, is spoken to none*. This God wisely preuenteth and speaketh to thee directly, *thou shalt do no manner of worke*. The reason why God speaketh in this manner is, because sinne hath gotten her a whores forehead, *Ier. 3. 3.* it will not blush nor bee ashamed, vnlesse it bee pointed at, and vnlesse a man speake vnto it, as the voyce vnto *Nebuchadnezzar*; *To thee be it spoken*. Indeede a good man when he readeth any thing in the Scripture spoken in so generall termes, doth sometimes applie it vnto himselfe, as *Dauid*, *Psal. 40. 7.* *In the volume of thy booke (saith he) it is written of me that I should doe thy will*: which though it be no where in particular written of *Dauid*, yet hee being a man applies it in particular vnto himselfe, as if it had bin spoken vnto him. And there be (I confesse) some like *Dauid*, but this sect hath not many disciples. For the most are of minde that it concerneth any man rather than themselves; of which mind *Dauid* also was when *Nathan* came vnto him with a parable: which stiffness of ours God obseruing speaketh in particular to euery man, *Thou shalt not doe any manner of worke*. So that this euery man

when he readeth it, must needs confesse as *Danid*, it is written of me; and so must the King say, this is written of me, that I should keepe the Sabbath; so must the master say, this is written of me that I should keepe the Sabbath: so the Minister, so the husbandman, and so of the rest; for this is spoken vnto euery man of what place or calling so euer he be, of what sexe or age. so euer he be. And vnto that purpose in the word we shall find precepts of enery sort to inforce so much. *Isai. 56. ver. 5. the Eunuch must keepe the Sabbath. Neh. 13. 15. the victualler must keepe the Sabbath. Exod. 31. 3. 4. the artificer must keepe the Sabbath. Nehe. 10. 31. the buyer and seller must keepe the Sabbath. Ierem. 17. the carriers and porters must keepe the Sabbath. Exo. 34. the husbandman must keepe the Sabbath. Exo. 44. 24. the Priest must keepe the Sabbath.* And what shall I more say: if any might except, then the Prince, either by reason of his authoritie, or his distractions in waightie affaires; but the Prince himselfe must be in the midst of them, *Ezech. 46. 9, 10.* And therefore wee see none is exempt from this dutie; but thou, whosoever thou art, must keepe the Sabbath.

Those that are
vnder vs must
keepe the Sabbath.

Though neither yet art thou alone bound in thine owne person to keepe it; but also in thy place to see it kept. Art thou a father: then thou must see that thy sonne keepe it. Art thou a Master: then thou must see that thy seruant keepe it. Art thou a Prince: then thou must see that thy subiect keepe it: for the commaundement runneth thus, *thou must keepe it and thy sonne, thou*
and

and thy seruant, thou and thy castell, thou and thy stranger. But why is not the husband also inioyned to see his wife keepe the Sabbath? The reason is, first, because she is a part of her husband; and they twaine be but one man, Rom. 5. 19. Secondly, she is a gouernour in the familie with the man, and therefore she is to see that others keepe the Sabbath. Thirdly, all are not mentioned in the commaundement, but it is figuratiue, and a part is put for the whole. For as the master is ouer the seruant, or father ouer his sonne, so is the husband ouer the wife, so is the Captaine ouer the souldier, and the master ouer the scholler: and so of the rest. The reasons wherefore this is inioyned to the gouernour are two. First, because the gouernour in his place should goe before those that are vnder him in good example, as *Paul* would haue *Timothy* to doe, 1. Tim. 4. 12. For as one coale maketh another burne, and wood a fire, Prou. 26: so doth one mans good example in religion bring forward another, especially if they be men of sort and place. For, as the Loadstone draweth the iron, and the Iet the straw; so draw they others of all sorts to follow them. As when *Isaiah* kept the Passouer, all the people would keepe it with him, 2. King. 23. When *Asa* swaie to seeke the Lord, all *Judah* swaie with him, & reioyced at the oath, 2. Chr. 15. 15. God would therefore haue them take on in a good way, least they turning aside to wickednesse they should corrupt others; as *Rehoboam* when he forsooke the law of the Lord, lead away all *Israel* with him, 2. Chron. 12. 1. And *Ieroboam* bea-

regh

reth the memorie of his defection vntill this day, and shall be knowne by it while the world standeth, as a man is knowne by his surname, *Ieroboam that made Israel to sinne*. One therefore not vnfitly compares them vnto great oakes, that when they fall, beate downe all the vnder wood with them; so doe these. And surely there is no poyson nor pestilence that so infecteth the ayre where it is, as these great ones do the whole countrey, townes and cities round about them where they are, if they be euill. Those therefore that are about others, had need to learne *Danids* lesson, to be wise. For if they be euill, they shall not be euill alone; and if they fall, they shall carrie a great number with thē to hell, as the great diuel did whē he fel, Iud. vers. 6. Therefore first God would haue those that are ouer others to keepe the Sabbath, that by their example others might bee brought to doe the like.

Secondly, bee laith the care of those that are vnder them vpon their shoulders, that they might see them to keepe the Sabbath, and if otherwise they will not, to compell them. And so much the more neede was there that this should be put vpon them, because of their backwardnes to doe it; for they let them runne to all excesse of riot, and to doe whatsoeuer seemeth them good in their owne eyes: they thinke as *Caine*; *Am I my brothers keeper?* So they, *Am I my seruants keeper? am I my sonnes keeper? am I my strangers keeper?* Yea thou art, and God will not alone aske thee where thou art, as he asked *Adam*: but also where is thy

thy brother, as he did Caine; where is thy sonne? where is thy daughter? where is thy seruant? for he requireth at thy hand that they keepe the Sabbath also: the reason is, because in matters of religion there is no respect of persons with God, Act. 10. 34. He will haue all within the couenant, euen from the drawer of water, and beuer of wood, vnto him that sitteth vpon the throne, Deut. 29. 10, 11. And Iere. 17. 10. hee requireth all that enter in at the gates should keepe the Sabbath. And therefore as Moses when he went to sacrifice vnto the Lord in the wilderness, would not leaue a hoofe behind him, Exo. 10. 26: so here also hee requireth not onely thy sonne, thy daughter, thy seruant, and the stranger to keepe the Sabbath, but also that thine ox and thine asse keepe it; hee will not haue a hoofe to breake it.

But that we may the more plainly vnderstand *§. Sect. 2.* this, those of whom thou hast charge in this place giuen thee, are either such as thou must see to keepe the Sabbath in the same manner thou art commanded to keepe it thy selfe; of which sort are thy children and seruants; or such as if they rest not, may bee an occasion vnto thee, or those that are vnder thee, of breaking the Sabbath, as thy cattell; or an offence, as the stranger. But of these in particular: and first of the first sort. That the father is here charged with his children to see that they keepe the Sabbath, appeareth in that he wils thee to remember that thy son and daughter keepe it as well as thy selfe. And therefore thou canst no more except against that part of the commande-

The father must see that the sonne keepe the Sabbath.

ment that concerneth them, than that which concerneth thy selfe. Indeepe if he had said, thou shalt see that thou thy selfe keepe the Sabbath, and *that thou warne thy sonne to doe the same*; then when thou hadst warned thy sonne thou hadst discharged thy selfe, but now hee willeth thee to remember that *thy sonne keepe the Sabbath as well as thy selfe*, thou canst by no meanes auoide this charge. And in very truth of this there is great reason, because many though they bee ashamed themselves to goe so farre as in Iere. 7. 18, *to kindle the fire*; yet they can be contented that *their children should gather the stickes*, and that *their women should kneade the dough to bake cakes to the Queene of heauen*; I meane they can be contented to suffer their children to runne into all lewdnes, though themselves bee ashamed to bee scene doing the same things. But God to preuent this, chargeth them here with their children that they obserue the Sabbath. And therefore as your selues do rest vpon the Sabbath, so must your children; as your selues doe keepe it holie, so must your children: when you goe to the sermon, they must go with you; when you repeate, they must repeate with you; when you goe to prayer, they must to prayer with you. *See not my face* (saith Ioseph) *if you bring not your brother*: so, see not Gods face, vnlesse you bring your children: if they be wanting, God will aske you as he did Caine; *Where is thy brother?* so, *where is thy child? where is thy sonne? where is thy daughter?* What make they a dancing when they should bee at the sermon? why are they

they at play when I commaunded them to rest? It God (I say) should demaund these questions of many parents, how mute would they stand? Well, assure your selues there is a time of account, when (poore soules) they shall stand shivering before the greatest Maiestie, and quaking not being able to answer him these questions.

Yea, but what would I haue you to do? your children (you will say) will not be ruled. No wilt thou chastise them, and *let not thy soule spare for their murmuring* Pro. 13. 24. for if thou set them at libertie, they will shame thee, Pro. 29. 15. Oh (but you will say) you are loath to beate them. Alas, and are you so cockering? I perceiue then you would be loath to cut their throates, if God should commaund you, as he once commanded *Abraham*. Yet *Abraham* would haue done it, rather than haue disobeyed God; and haddest thou rather disobey God, than chastise thy sonne? Yea, haddest thou rather let him stand vnder the heauie wrath of God, which burneth vnto the bottome of hell for breaking his Sabbath, than to correct him? then woe worth the time, may thy childe say, that euer hee knew thee, that lettest him thus to die for want of correction. And this much shortly concerning the duties of parents towards their children, in compelling them to keepe the Sabbath.

The next dutie is of Masters towards their seruants, who are so farre forth bound to see their seruants keepe the Sabbath as themselves. For God will haue them his seruants as well as theirs,

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The matter must see that the seruant keep the Sabbath.

theirs, and to doe his businesse vpon the seuenth day, aswell as their masters vpon the sixe daies. And this in truth wee ought to doe, if not in this regard that God commaundeth vs, whose commaund should be of greatest authoritie with vs; yet at least that we may shew our selues good gouernours, and that we gouerne them as tending their good ouer whom we are set: and wherein can we more tender them, than in bringing them vnto the knowledge of the chiefe good, euen vnto the sauing knowledge of God in Iesus Christ? And if we will not yet gouerne as tending their good; yet at least let vs doe it as tending our owne: for be yee well assured that he that is not faithfull to God, will neuer be faithfull to thee; and that hee that will not serue God truly, will neuer serue thee truly. Well hee may serue thee so long as thine eye is vpon him; but when thy backe is turned his seruice is ended. But the seruant that feareth the Lord will be as faithfull vnto thee when thou lookest off, as when thou lookest on; for hee knowes well that a greater than thy selfe looketh vpon him; to whom hee must answere for his seruice done to thee. Let this therefore at least teach thee thy dutie to thy seruants.

Yea but, will some Master say, my seruants will not thus be held in by you. No will? who holds them in then to their worke in the weeke daies? If any shall then start aside from your businesse, you will easily finde meanes to inforce him; and can you finde no meanes to inforce him to Gods businesse?

businesse? Yea but they will not vpon the Sabbath bee held in, but they will then haue their libertie. Then let them haue it altogether, and discharge them. For, wilt thou haue him that will not serue God to serue thee? thou oughtest at least to be as carefull for Gods seruice as for thine owne. Now thou wilt not keepe a seruant that will not faithfully doe thy businesse; how much lesse then shouldest thou keepe one that will not serue the Lord? *Dauid would neuer haue done it: for, saith he, a wicked person shall not dwell in my house, Psal. 101.* Yea, but how shall my worke bee done then? Get thee such seruants as doe feare the Lord; that was it that *Dauid* purposed first with himselfe; *Mine eyes (saith he) shall be vnto the faithfull of the land:* And, *He that walketh in a perfect heart he shall serue me, verl. 6. ibid.* And they indeed bee the best seruants: for they serue not with eye seruice, but as the seruants of Christ, as seruing the Lord in thy businesse, and not thee, Ephes. 6. 6. Yea, but wee cannot get such. It may be so, because you do not walke, as *Dauid* did, in the midst of your house with a perfect heart, verl. 2. Therefore they will not dwell with you: which if you did, you should not neede to seeke: for seruants would seeke you fast enough. Yea, if you did so walke, by Gods blessing, though you did not finde them such, yet you would make them such: but this is the miserie of it; our seruants must bee sent abroad euery Sabbath, in errands and trifling businesses, riding, and running, and posting as if it were for life, as if it were on other

daies in the weeke, as if no commandement were from God to the contrarie. So our owne turnes be serued, wee care not how God be serued, wee shew thereby that wee loue our selues more than God. And our seruants seeing vs not to make conscience of Gods businesse, they grow to make as little conscience of ours: especially they being by this meanes deprived of the benefit of the word, whereby they should bee taught better to discharge their duties towards their masters. And thus much for that that the master ought to see that his seruant keepe the Sabbath.

And as this instructeth the master in his dutie to his seruant, so also it containeth in it matter of comfort for the seruant. For they may hence obserue the kindnes and loue of God towards him, that notwithstanding their seruitude, yet hee is mindfull of them; they think (poore wretches) that because God hath laid this state of seruitude vpon them, therefore hee regardeth them not: no, no, it is not so, but he thinkes vpon them, and remembers them euery Sabbath, vouchsafing as it were to looke downe from heauen vpon them in giuing them a rest, promising them as it were in that *rest*, that one day they shall thoroughly *rest* from their labours, and *rest* with him in heauen, where they shal be no more in seruitude, but shall be the Lords free men. Therefore you seruants thinke of this, and learne to serue him on his Sabbath, that hath not alone in his flesh serued you; but will assuredly in that flesh saue you, and giue you a perpetuall *rest* if you serue him.

And

And behold this he requires at your hands, then doe it, for you cannot serue a better master. Lay aside then your foolish vanities, your idle delights, and impertinent sports: be no more the seruants of sinne; but as in the whole course of your liues, so on this day especially bee yee the Lords seruants: loe hee offers it. Now who is it that would not serue his Prince, if he might: but their seruice is nothing to this; for euen Princes themselues sue to bee Gods seruants; as *Dauid*, though it were but in a meane place, as to bee a doore-keeper, yet he would thinke himselfe happy: let this therefore be your resolution to serue the Lord. You will say (peraduenture) you would, but you cannot, your masters lay such burthens vpon you. And surely this I know, many masters lay greater burthens vpon their seruants on the Sabbath, than in any daies of the weeke besides; they deale therein like *Pharaoh*, when the people desired to go to serue the Lord, then he laid more worke vpon them, *Exod. 5. 9*: so when they should goe to heare the word of the Lord, then they lay more businesse vpon them. In this case what shall the poore seruant doe? shall hee doe Gods businesse or his masters? Surely whether it be better to obey God or man, masters indge you? *Act. 4. vers. 19*. Though neither herein doe I intend to exempt the seruant from being subiect to his master, in such workes as vpon the Sabbath be lawfull to be done: but if he shall ordinarily vpon small, or no occasions be deprived of the publique ministration of the word, let him in such a case rather venture

venture his masters displeasure than Gods. And surely in my iudgement if he be beaten for it, *hee suffereth for well doing*, and therefore *let him take it patiently, for it is acceptable vnto God*, 1. Pet. 2. 20. yea and let him in this put it vp, *not answering againe*. For that is required at the seruants hands, Tit. 2. 9; or if he answere, let it be thus in the spirit of meeknes; for *a soft answer turneth back wrath*, Prou. 15. 1. Master, I pray you haue patience this one day with me; I haue serued you faithfully these sixe daies, and I would also doe your businesse this day, but that my great Lord and Master commands me this day to serue him; and therefore as you would not blame mee if when my Prince commands me, I should leaue your businesse vndone, to serue him; how much lesse should you blame me if I let alone your businesse for a while, when God commaunds me to serue him? Thus if seruants would answere their masters, I doubt not but that they would stay their wrath, and call backe their sentence of displeasure gone out against them. But if they will not heare this so reasonable a request, his seruant can iudge no other waies of his master than *Nabals seruant did of his master*; Surely *some euill will surely come vnto my master, and vpon all his familie, for he is so wicked that a man cannot speak vnto him*, 1. Sam. 25. 17. And so may such masters thinke of themselves, if they will not heare their seruants intreating them for that which they should inforce them vnto, if of themselves they would not. And thus much of that the seruant should doe.

CHAP. II.

Our cattell must keepe the Sabbath, that they be not an occasion of labour vnto vs, Sect. 1. And the stranger, Sect. 2. The reasons why the strangers were to keepe it, Sect. 3. Diuersities of religions not to be tolerated, Sect. 4. All to be compelled to the true religion, Sect. 5.

THat which remaineth to be spoken of, §. Sect. 1. is, of those that must rest, least by their labours they should be vnto vs, either an occasion of the breach of the Sabbath, as the ox: for if the ox or asse worke, man must worke also; or else an offence; as if the stranger should worke, hee should be a stumbling blocke vnto the keepers of the Sabbath; of both which here wee haue occasion giuen vs to intreate. And first of the cattel that they must rest: for the Lord commaundeth here that thine ox must rest. What, hath God care of oxen? 1. Cor. 9. Yes, he hath. And mercie is to bee shewed vnto them; which the *righteous man* will doe, for he is *mercifull vnto his beast*, Pro. 12. 10. But that is not here commaunded, but elsewhere in the sixth precept; Thou shalt not kill: where all crueltie is forbidden euen vnto the creature. But the reason why here he commaunds rest vnto the beast, is, not for the beasts sake, but for the mans sake; least he should be imployed in setting the beast to work, and so should breake the Sabbath.

The cattell
must rest vpon
the Sabbath.

So that God dealeth with vs like as a louing father dealeth with his children, who forbids him not onely to hurt himselfe, but forbids him also kniues and edge tooles, wherby he might chance to hurt himselfe. So hee dealeth in euery commandement. And in the sixth and seuenth commandement by name he forbids the meanes of euill: as when hee saith, *Thou shalt not kill*, he forbiddeth *anger*, the *whetstone of crueltie*: when hee saith, *Thou shalt not commit adulterie*; hee forbiddeth *wanton lookes* the *stall of lust*, Matth. 5. And so here *the ox* is forbidden to labour; to which there is no law; neither is it sinne to the ox to worke on the Sabbath; but it is sinne for man to set him to worke; and in that respect labour is forbidden the ox. Like as Exod. 21. 29. *If the ox push and kill through mans negligence*, the owner shall answere for it: So here, if the beast breake the Sabbath through thy default, thou shalt answere for it: for God requires it at thy hands that he rest vpon the Sabbath. To conclude this point then, if any shal come vnto thee vpon the Sabbath, to borrow thy beast to ride to a Wake, or Faire, or such like, wherein the breach of the Sabbath is apparently scene; thy answere must be vnto them, that thou art commaunded to see that thine ox and thine asse keepe the Sabbath, and that therefore thou maist not lend them about such businesse.

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The stranger
must rest vpon
the Sabbath.

Now as the ox must keepe the Sabbath, that by his labour he be not an occasion of labour vnto thee: so also must *the stranger within thy gates* keepe the Sabbath, that he be not an offence vnto

to

to thee. But here it will be demaunded, what is meant by this speech *within thy gates*? By it is meant *those that are within thy power*, as Mat. 16. the gates of hell shal not preuaile against the church; that is, the power of hell: so then, so farre as thy power and authoritie extendeth, so farre extend the limits of thy gates. As for example, the whole familie is Abrahams gates; the whole citie is Nehemiahs gates; and the whole countrie is Iehosaphats gates. And as the Master in the familie, and the Magistrate in the citie; so is the King in the countrie, to see the Sabbath kept. And in very truth this speech concerneth Princes and Magistrates especially: for in this speaking *within thy gates*; and not, *within thy authoritie or power*, he alludeth vnto their manner of sitting in iudgement, which was in the gates, and doth thereby as it were secretly admonish them that sit in the gates, aboue others, that they see that the Sabbath bee kept. And that which we hence note, is, that the Magistrate must not alone see that the home-borne and free Denison, but also that the stranger keepe the Sabbath.

But of strangers there were two sorts: some conuerted to the truth, and are called *Profelytes*, Act. 2. 10: others, that were opposite vnto the Israelites in religion, but yet did traffique with them, as, Nehe. 13. *those of Tyre that brought wares to sell*. Now this commaundement concerned them both, conuert or other. Was he a stranger? was he *within their gates*? they were to see that they kept the Sabbath; or else to shut them out, as

Nehemiah shut out *those of Tyre*, *Neh.* 13. But notwithstanding that both these sorts of strangers were to bee compelled to keepe the Sabbath, yet after a different manner. For the *Proselyte* was bound to keepe the Sabbath as farre foorth as any Iew, *Numb.* 9. 14. *there was but one law vnto them both*: but the other sort of strangers, though they were bound, I confesse, by nature vnto the morall law (which is nothing else but the law of nature refined as it were by God) and *they had the effect thereof written in their hearts*, *Rom.* 2. 15: yet the Magistrate was not to compell them vnto the outward ceremonie thereof, for that was left free vnto them, but they were onely to reſtraine them from practiſing any thing to the contrarie; or if they would not be reſtrained, to puniſh them for the ſame accordingly. And for both theſe points we haue the word plaine and euident. For, that they were reſtrained in the outward ceremonie, appeareth *Exod.* 12. 19. where the *ſtrangers* were inioyned *to haue no leuen in their houſes*; and here they are commanded to ſee the *ſtranger* keepe the *reſt*. Now if this inhibition would not bee ſufficient to keepe them from the breach of this commandement; then they were to be puniſhed for their offence, according vnto the ciuill law of the Iewes; as appeareth *Leuit.* 23. 16. *The ſtranger that blaſphemed was to be ſtoned. And the Moabiteſſe ſuffered for her adulterie aſwell as the Iſraelite*, *Num.* 25. verſ. 8. And in this very commaundement *Nehemiah* (had not the *ſtrangers* ceaſed to breake the Sabbath) would haue *laid hands vpon them and puniſhed*

Num. 9. 14.

nished them; Nehem. 13. 16. Which must teach the Magistrate this profitable lesson; not to suffer or permit any thing to be practised or done, that is contrarie vnto religion or holinesse, no not by strangers. And if they may not suffer strangers; then much lesse their owne people. But of this more anon.

In the meane time let vs see the reasons why *strangers* were restrained. Which was, as I take it, for two causes especially: first, in respect of the Iewes: secondly, of themselves. In respect of the Iewes, lest the libertie of the stranger might haue been an occasion of stumbling vnto the Iewes, and so their manners corrupted. For it is the nature of men, when they see others doe euill, they presently pleade vnto it, *Why may not I doe so as well as such a one?* But in good things, they haue not this plea: for grace hath not such force in them to draw them from euill, as corruption hath to draw them to euill. And hence it is that they are so soone drawne into the imitation of euill in any, but especially in *strangers*. Examples whereof wee haue in the Israelites: so soone as euer they saw the new fashions and attires of the *Caldeans*, that were *strangers* vnto them, they were in loue with them presently, Ezech. 23. 15, 16. As we here in England are in loue with the fashions of other countries, and wee can no sooner see a new cut, but wee must haue a new garment of the cut, or our garment cut anew, that wee may be in the fashion; which is hard to be and not to be in the abuse also. Which pronenesse vnto euill God ob-

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seruing in vs, forbiddeth the *stranger* to worke vpon the Sabbath, least his children should take occasion therby to grow into imitation of them, and so should breake his Sabbath.

We must hinder the instruments of euill.

And hence wee are taught a profitable lesson, by the example of God himself: namely, so much as in vs lieth, to hinder and let such euill men (be they strangers or otherwise) as doe by their euill manners corrupt others. And therefore *Asa* was commended that *tooke away the Sodomites out of the land*, 1. King. 15. 12, least by their euill, they might draw others to euill. For this is the nature of *sinners*, they cannot be euill alone, and *their sleepe departeth, except they cause some to fall*, Pro. 4. 16. therefore they draw on others; as the *harlot* the yong man in the Prouerbs; *Come, let vs take our fill of loue*, Pro. 7. 18. And the eues call their mates; *Come with vs*, Pro. 1. One sinner (saith *Salomon*) destroyeth much good, Eccles. 9. 8; then what do many, thinke you, especially if they be suffered? We see in a citie, if one house be on fire, if it be not quenched, it will fire the whole; and one man infected with the plague, is enough to infect a whole towne; *one drop of Colloquintida marreth a whole tunne of oyle*; and *a little leuen sowreth a whole lump of dough*, 1. Cor. 5. All this we know as well as we know the ioynts of our fingers. And we are readie enough to quench this fire, least it burne our houses: and to shut vp those that bee infected. But this fire of sinne is not quenched; neither are men pulled out of it, Iud. 23. Nay rather men become cole-carriers, like the *Adulemite* to Iudah, Gen. 38.

Gen. 38. 20. and gather stickes to kindle this fire; as in Iere. 7. 18. the children gather stickes, and the fathers kindle the fire, the women make the dough, to bake cakes to the Queene of heauen. Euery one helpeth forward other to euill; and there is no shutting vp in this infection, nor shutting out these leapers out of the campe that are infected with sinne. Nay, wee turne not from them; we auoide them not; *we passe not by them*, which wee should doe, Pro. 4. 14. as wee doe by those that are infected with the plague: but wee take the most wicked by the hand, although wee know their sinnes as well as if they were stamped in their foreheads. And by this doing we strengthen them, least they should returne from their wickednesse, Ierem. 23. 14. The brothell and the harlot haue free scope to allure and intice most flourishing and towardly wits; and no man saith vnto them, *what dost thou*? Vpon the Sabbath, Lords of misrule, fidlers, Iesters and such like are suffered to prophane the best day of seuen, and to leade our youth into all excesse of riot; and no man letteth; nay rather wee thrust them forward vnto it. But if any man shall be more forward in restraining them, that shall be turned vpon him as a note of a Puritan, *he is factious, he is contentious, and he leaueth no good fellowship*; as though a man could not loue good fellowship, vnlesse hee will suffer Gods Sabbath to be broken: or as though that were good fellowship to breake Gods Sabbath. But what doe I complaine of these things? seeing it is the time that the Apostle speaketh of

2. Tim. 3. 3. that men shall be *despisers of them that are good, traytors, headie, high minded, and louers of pleasure more than louers of God.* And so they be; for they preferre their sports before the Lords Sabbath: and therefore though they haue a *shew of godlinesse* (for they will be called Christians) yet they denie the power thereof: for it shall not allure them to walke in the obedience thereof. And therefore wee passe vnto the second reason.

Now as the former reason was in regard of the good of the Iewes; so there was another reason in regard of their owne good; and that in respect of the principallest part in them, their soules; of which (though they were strangers) they were to haue a care. For if a man must haue a care of his enemies beast, Exod. 23. 4; must hee not much more haue a care of his soule? And how could they better shew their care than in this, that they might thereby be lead forward to the hearing of the law? For as wee see many worldly men, when they haue nothing to doe will goe heare a sermon with their neighbours, when yet they will not neglect the least worldly businesse, for the best sermon of them all: so doubtlesse fared it with these strangers. And therefore in regard hereof, God vpon the Sabbath commaundeth them a rest from all their labours; and enioynes the Iewes to looke vnto it that they keepe the Sabbath, that at least they haue nothing to doe, might goe heare the word for companie. And so we see many of them did.

For

For, Iosh. 8. vlt. the law was read vnto the stranger that was conuerfant amongst them.

And from this reason wee are taught another dutie: namely, to labour to bring others, so farre foorth as we may, to the knowledge of God. As *Andrew brought Simon Peter to Christ*, Ioh. 1. 42. and *Philip brought Nathaniel*, ver. 46. So *Matthew*, when Christ was to dine with him, had *many publicans and sinners there*, Matth. 9. And *Cornelius*, when Peter was to come vnto him, called his friends and kinsfolks together, Act. 10. 24, that they might heare *Peters sermon*. And herein should Christians bee like vnto those that brought the man sicke of the palse, that could not goe; that brought him (I say) vpon their shoulders vnto Christ: so should we endeour vpon our shoulders to carrie them, and to lend them as it were our legges, to bring them to Christ that haue no legges of their own. It is the manner of men when they come vnto any that is sicke, if themselves haue been sick, and receiued health by the hands of any Physition, presently to will the sicke to send vnto them, by whose hands themselves haue receiued comfort: or if they know any medicine that did them good, they will acquaint them with it, and therefore grew that prouerbe partly, *either a foole or a Physition*; because euery one almost be hee neuer so simple, yet will be prescribing something to the sicke. But in the sicknes of the soule, why doe we not will them to come to *our Physition Christ*? to whom if they come, it skils not how dangerous the disease be; for hee will ease them, Matth. 11.

We must labour to bring others to the knowledge of God.

And why doe wee not acquaint them with our medicines, and shew them the *tree of life*, which is our physicke; the *leaves of which tree will cure all diseases*, Reuel. 22. 2. Surely if we euer haue been rightly touched with our owne sicknes, wee will be readie to helpe others. And in the meane time let vs know it is a dutie. And so much for the reasons.

§. Sect. 4.

Toleration of
a false religion
may not be
suffered.

De custom

Hauiug thus in particular shewed the reasons why the strangers are restrained; let vs now see lastly what all these words in the generall, containe in them to be obserued. And first, in that he saith, that *thou, thy sonne, thy daughter, thy seruant, the stranger*; euen all, must keep the Sabbath; note that diuersities of religions are not to be suffered in one kingdome, citie, or familie. For that were to make it to *stand upon secte partly of iron, and partly of clay*, and to bring in such a *confusion of religions*, as there was of *languages in Babel*; which God who is *but one*, cannot endure. For either we must worship another besides him; or else there be more waies than one to worship God aright by. But that a man should worship another, that he can in no sort abide: for that were to dispoile him of his glorie. For *his worship is his glorie*, Psal. 50. 23. and therefore he will not part with it, it being one of the three things which he hath reserved vnto himselfe: first, *his vengeance*: secondly, *his iudgement*: and thirdly, *his glorie*. Now as for his vengeance hee craueth that; *vengeance* (saith he) *is mine*, Heb. 10. 30. So also is iudgement, *hee hath appointed a day for that*, and *it is not in man to know*

know the time, Act. 1. 7. But as for his glorie, he will in no sort part with that; for he will not giue his glorie vnto another, Isai. 42. 8. and to aske it were to take from him his kingdome. And what could a man desire more to bee God? and therefore hee will not part with his worship. And to say that there be more waies than one to worship God aright by, is most false. For as there is but one truth, so there is but one faith, and one hope of our calling. The hope of our calling is heauen; that is but one, the entrance is by the Lord Iesus Christ, Ephes. 2. 18. which is the doore, Ioh. 10. And there is but one Lord Iesus Christ, Eph. 4. 5. And the meanes by which we enter is by faith: for we haue entrance by him through faith, Rom. 5. 2. and that also is but one, Ephes. 4. 4, 5. Then if there be but one heauen, and but one way into it, and but one meanes to enter by that way; it cannot be that there should bee more waies to serue God aright by, than one. And therefore diuersities of religion cannot bee suffered: vnlesse also in his worship he will now endure that which in the time of the law hee would not; for then he would not endure them to plough with an ox and an asse together, Deut. 12. 10. or to sow their fieldes with minglett seedes, or to weare a garment of diuers stuffes: all which though they were ceremonies, lead them directly by the hand to this that now wee treat of, namely that they should not endure diuersities of religion. And if hee did then dislike hauing betwene two opinions, will he allow vs now, thinke you, to profess Iudaisme and Christianitie, Gospell and traditions,

ditions, true religion and Poperie; No, no, it cannot be. For betwixt the *Arke and Dagon*, *God and Mammon*, *Sion and Babylon* there is no agreement: but they are like poysons in the stomach, the one still sicke of the other: and how then should that bodie bee healthfull that containes them both. Reuel. 2. Pergamus is blamed for maintaining the doctrine of Balaam, ver. 14. Thyatira for suffering Iezabel to teach, ver. 20; and will not the same expositor euen the holie Ghost carrie the same with as readie a hand against such as are Protestants and Papists, Viers and Natters, Omnisidians, Solisidians and Nullisidians? Or was it Paul that would not so much as endure any copartnership in the Church of Galatia, not so much as to tolerate Iewish ceremonies? Gal. 2; and will he, thinke you, endure that these beggerly rudiments of Poperie (I say more) unallenable blasphemies should stand up by the scepter of his word? No, no: his sheepe will beare his voyce one degree further, and another they will not beare; Job. 10. And therefore if we be Gods sheepe, we will heare his voyce: but another voyce we will not heare. And therefore as Elias said, *Why haue you betwene two opinions? if God be God, follow him; if Baal of Rome be God, follow him;* but both you cannot follow, for a man cannot serue God and Mammon, but hee must forsake the one, and cleaue unto the other.

Wherefore we disclaime their opinions as pestilent, that would sow our field with the misse of Poperie; and would mingle the pure wine of the word with the water of their inuentions. No,

let them perswade this to their *Catholique* King of Spaine, as they terme him; let him first practise this, y will not now endure so much as a book to be brought into his countrie by our Merchants; if it stand any thing against their superstition; let them (I say) perswade him that the Christians may haue toleration of their religion, and then when they haue perswaded him, let them aske vs that question afterwards. In the meane time, we will beleue that then the bodie is strongest, when *the multitude of beleuers are of one heart, and of one minde*, Act. 4. and not as the Iesuites would perswade vs, that diuiding in religion would be an vnining in policie. Yet least they should think we are not able now to returne them an answer, this I say that I see not but that they may with as good reason sue to haue a toleration to murder, commit adulterie, and steale, as to demaund this, for then they should sinne but against man; but this is a sinne directly against God, and against the good both of bodie and soule; this against the first table to suffer any other religion than the true religion; the other but against the second, and not so grieuous. Yea but this would be a quieting of all stirs. Nay, it would be a beginning of all strife; yea it were the way to rend the kingdome in two. An example whereof we finde in *Salomon*, who suffered two religions, a true which himselfe professed, and a false which his concubines held. But what followed? a rending of his kingdome, that as he suffered them to be diuided in opinion, so afterwards by Gods iust iudgement,

ment; his kingdom was diuided and rent in two. And surely this is it that the Iesuities be sicke of, that either they might bring the Spaniard to be a lawgiuer in England, for they hold him the Catholique King, that is by their owne interpretation vniuersall; or else at the least that they might bring his triplicitie, I meane the Pope, to share againe with the Kings in England; and to ouertop them. And this is the reason wherefore they so much labour this matter to bring in a toleration. From which we ought to be so farre and so wide, as that wee must compell them vnto the truth; which is the second thing here to be noted.

§. Sect. 5.

All must be compelled vnto the true religion.

For in that hee saith, *thy sonne, thy daughter, thy seruant, the stranger* must keepe the Sabbath, hee doth therein manifestly inioyne thee to see that they keepe the Sabbath. And although I said euen now that there were some strangers that were not to be compelled vnto the duties of Gods religion; yet that was in this respect, in that they were without the couenant: for then the time was when God would bee worshipped but of whom and where he did appoint: then indeede he chose amongst all the hills *Sion*, amongst all the riuers *Jordan*, of all countries *Iewry*, of all cities *Ierusalem*, of all houses the *Temple*, and of all people the *Iewes*: but now euery hill is *Sion*, euery riuer is *Jordan*, euery countrie *Iewry*, euery citie *Ierusalem*, euery faithfull companie, yea euery bodie the *Temple*. And his colouenant is to all that are so farre off, *euens as many as God shal call*, Act. 2. 39. And wee are to inforce all vnto the seruice of the true God,

MUST KEEPE THE SABBATH. 191

God, and to goe out into the high waies and to
compell them to come in; which yet chiefly is
the dutie of the Prince or Magistrate, who is *Gods*
minister to take vengeance upon them that doe euill,
Rom. 13. 4. And therefore *Nehemiah*, when hee
saw men of Tyrus, which brought wares on the
Sabbath, though first he *reprooues the rulers of the*
Iewes, vers. 17. for suffering such an abuse; for they
should haue looked vnto it, that no stranger nor
other should breake the Sabbath: yet when hee
had so done, he *commandeth the gates to be shut a-*
gainst them, vers. 19. Thirdly, he *sets a guard at the*
gates of his own men to keep them out, ver. 19. Fourth-
ly, when he sees all this will not preuaile, but that
they stay about the walles all night, then hee sets
downe an order against them; that *if they tarried*
all night about the walles once againe, they should be
punished, for he *would lay hands on them*, vers. 21.
And this I take it must euery Magistrate do aswell
as *Nehemiah*; for he hath the charge of both the
Tables committed vnto him; of the first, aswell
as of the second. Which thing was figured in
that in the Coronation, the *Testimonie*, and the
Crowne were giuen both together vnto the King,
2. King. 11. 12. that hee might know the Crowne
was giuen him for this end and purpose, that hee
might maintaine Religion. And therefore wee
are willed to pray for Kings, that *wee may liue a*
quiet life vnder them in all godlinesse, as well as *ho-*
nestie, 1. Tim. 2. 2. So that Kings must studie to do
both these. They must not bee like vnto *Gallio*,
which had *no care of religion*, Act. 18. 15. Such are

no better than beasts, and so the Prophet reckons of those foure Monarchies in Dan. 7. that cared not for religion, hee compared them vnto foure beasts. And *Dauid* saith, that *man that is in honour and vnderstandeth not, is compared vnto the beasts that perish*, Psalm. 49. vlt. Neither is this alone for Kings, but also for our great Lords; that are (as I may say) little Kings; these must bee nursing fathers also: and that was signified, as I take it, when the heads and chiefe of the Tribes were placed about the Tabernacle, Numb. 2. As on the East side, were the rulers of *Iudah, Isachar and Zebulon*. On the South, the rulers of *Ruben, Simeon, and Gad*. On the West, the rulers of *Ephraim, Manasse, and Benjamin*. And on the North, the rulers of *Dan, Asher, and Nephtali*. Loe thus did the chiefe of the people surround and hemme in the Tabernacle. But this is not it that is so much stricken about, the question is how farre Princes may meddle in matters of religion to compell: for Papists say that the Pope hath both swords; and that Princes must not meddle in matters of religion; no not to punish any vntill they be deliuered ouer vnto the secular power. So then they make belike *Princes* nothing but *the Popes butchers*, to cut the poore lambes throte when he will haue it so; or rather the *Pope* is indeede *the butcher*, and the Prince but his boy, to hold the sheepes legges whilest the butcher cuts his throte. I will not dispute this question neither; but I come vnto that which I proposed: that is, how farre Princes may meddle in matters of religion to compell thereunto. First therefore

therefore the Prince must especially see that his people bee taught the law of God, and that was the reason why *Iosiah* caused the law to be read unto all the people, 2.King.23.1. Secondly, in the same place (for that almost teacheth a King his dutie) when he hath caused them to bee taught, he bindeth them by covenant unto the same; yea and himself also, vers.3. Thirde,ly, having thus done, then hee goes to reformation, and there hee begins with the Priests: First, hee makes them bring out of the Temple all the vessels that were made for Baal, vers.5. Then he destroyes their idols, and their houses, vers.6. When he hath so done (for this was not all, for he had a greater toyle with them, than euer King Henry had with the Abbeyes in England) hee comes to the Kings houses, and there first hee breakes down the Altars of the Kings of Iudah, vers.10. He breakes downe Manasses altar, vers.12. Then the high places that Salomon had built for Astartoth and Chemos. And lastly, the Calues of Ieroboam, vers.15. Now having taken away all these abominations; then fourthly, he brings the people backe againe unto the obseruation of the true worship of God, and commaunds all the people to keepe the Passouer, vers.21. Thus farre went *Iosiah*. But now, what if they had refused this, what then? Surely hee would then haue ranne a further course with them, he would no doubt haue inforced them by punishment, which is the fifth dutie and the last in a Prince, when no course will serue, then to inforce, by laying punishment vpon them, either in their goods, as Saul; Those that come not forth after me (saith he)

thus shall his oxen be killed, 1. Sam. 11. 7: or else hee would haue laid hands of them to haue *imprisoned them*, Nehe. 13: or if all this would not haue serued, he would haue punished with *losse of life it selfe*. And so *Asa* decreed that those that would not seeke the Lord, that is, that were obstinate; *they should be slaine*, 2. Chro. 15. 15. And thus farre, I take it, a Prince hath power to proceede against an obstinate contemner of Gods truth. And

so much for this that we are to compell

others vnto the obseruation of the

Sabbath, as well as to keep it

in our owne persons.

THE



THE FOVRTH BOOK,

TREATING OF THE REA- SONS MOVING TO THE sanctifying of the Sabbath.

CHAP. I.

The first reason : because God hath giuen vs sixe daies to labour in, Sect. 1. Whether it be lawfull to vse recreation vpon any of those sixe daies, Sect. 2. Whether it be lawfull to consecrate any one or more of those sixe vnto the seruice of God, Sect. 3.



YO V haue heard in the former *§. Sect. 1.* booke of the persons that must obserue the Sabbath. Now it remaines that I shew the reasons which are vsed in the commandement to inforce thereunto, and there are foure deliuered in this commandement. The first is in these words, *Sixe daies shalt thou labour, &c.* and it is an argument *à fortiori*, perswading from the greater to the lesse thus: If I haue giuen thee sixe daies to worke in them, then thou oughtest of conscience to rest one day: but I haue allowed thee sixe, and therefore

The first reason of the keeping of the Sabbath.

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rest the seuenth. This is the manner of this argu-
ment: but me thinks it is proposed by way of
answer as it were, vnto some question that might
be objected vpon the former words: for where
as God had in the commandement required, to
rest the seuenth day, some might object (as many
doe) that it were very hard to rest a whole day.
To which hee answereth, that they ought at least
to rest one whole day, being that God had be-
stowed vpon them sixe to their owne vses. So
that here I might take an occasion to answer
those that thinke it sufficient on the Sabbath if
they come to the publique exercise, though they
spend the rest in sports: but this naile I haue dri-
uen before; come we now to the words: *Sixe daies
shalt thou labour, &c.* First, in that that he giues vs
sixe daies to doe our businesse in, therein hee lets
vs see that sixe daies are sufficient for vs to do our
businesse in, and for the dispatch of all our works;
and if that he had seene that we should haue need-
ed more, hee would haue giuen them; but see-
ing sixe were sufficient, he gaue no more, though
in respect of himselfe as hee is Lord of the Sab-
bath (and so is he also of all the rest of the daies of
the weeke) hee could haue giuen vs more. And
therefore as he saith, Psal. 50. 10. *All the beasts of
the Forrest are mine:* so may he say, *All the daies of
the weeke are his;* by which right hee might haue
craued of vs euery second or third day. Yet hee
deales more liberally with vs, and requireth but
the seuenth. Then hence to perswade you to
keepe this Sabbath, let me reason with you as

Naamans

Naamans servant did with his master; *What* (saith he) if the *Prophet* had commaunded thee a greater thing than this, wouldest not thou haue done it? how much more then when he saith, Wash and be cleane? 2.King.5.13. So I say; if the Lord had commaunded thee a greater thing than this, wouldest thou; wouldest thou (do I say) nay oughtest thou not to haue done it? how much more then when he saith, keepe the seuenth? And if we refuse this to keepe one of seuen, what would we doe if he should require one of three or foure? So that Gods liberalitie in this case doth much aggrauate the sinne of man, when restraining him but in one, and giuing him plentie of others, yet hee will not be restrained from that one. This was it that made *Adams* sinne out of measure sinfull, that hauing plentie of all the trees of the garden, both for varietie and facietie, Genes.2.9. yet he must needs taste the forbidden fruite. So was this also that which made *Dauids* sinne a notable sinne, that hauing many wiues of his owne, yet hee could not be content with all these, but hee must take the wife of poore *Vriah*, 2.Sam.12.9. Well, I know not how deepe this argument sinketh into the hearts of Sabbath-breakers, their consciences are so seared and so hardened with the custome of that sinne, and their hearts so couered as it were with a shield of brawn, that they are growne past feeling of it: but I am verely perswaded at the day of account it shall stick vnto them neerer than the marrow cleaueth vnto the bones; and it shall bee more sensible vnto them,

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them, than the tenderest bile in the world. When
(I say) they shall heare God out of his law to rea-
son in this sort against them; I gaue you sixe
daies to doe your worldly businesse in, to labour,
to ride, to runne, to buy, to sell, to sow, to reape,
to solace your selues, to see your friends, to make
merrie, &c. and yet cannot you bee contented
with them, but that you must inroach vpon me
to take my holy day also, and to spend it, I say not
vpon your labours, but that which is more vn-
tollerable, vpon your lusts and delights. This (I
say) cannot but strike them thorough, and make
their harts to fall in sunder like water, when they
shall consider their great ingratitude towards
him, that when he of seuen could afford to giue
them sixe, they of seuen cannot afford to giue;
(giue doe I say? out vpon it) nay cannot suffer
him to enioy one. The scarre of churlishnes
sticketh like a starre in the forehead of *Nabal*, and
shall to the worlds end, 1. Sam. 25. 3. that *Dauid*
when in regard of his kindnes shewed vnto his
shepheards in the wilderness, requiring him to
giue him a present of any thing that came next
vnto his hand, the churle refused to doe it. Now
Nabal howsoever churlish, yet this was his owne,
it was in his power, and it was provided for his
shearers: yet for all this, is hee iustly condemned
for a churle, in that hee sent not a present vnto
Dauid, that had so well deserued it. With what
words then may this sinne of ours be sufficiently
aggrauated, that whereas God of his bountie of
seuen hath giuen vs sixe, if ye also should take a
way

way from him that one? If a poore man on the way as thou trauellest should come vnto thee, and craue of thee for Gods sake to bestow vpon him something to relieue him, and thou out of thy liberalitie and compassion towards him shouldest giue him all the money in thy purse, reseruing onely a very little for thine owne vse to bring thee home; if hee (I say) should catch thy purse and that also, and run away with it, wouldest thou not account him very vngratefull? Yet thy vngratitude to God is as great as his and more; for in very truth thou art so bound vnto God, as that if thou shouldest giue halfe of thy daies, yea all of them back againe vnto him, thou couldest not sufficiently recompence him. *diu*

To conclide therefore this point, let that reason which mooued *Ioseph* not to consent to his Mistris preuaile with thee; *My master hath committed all into my hand, and hath kept nothing from me, but onely thee, because thou art his wife; how then shall I doe this great wickednesse and sinne against God?* Genes. 39. So shouldest thou answere thy companions, when they shall allure thee on the Sabbath to sinne: *The Lord hath giuen me all the daies in the weeke to doe my workes in, saving onely this one he hath reserued vnto himselfe; how then can I do this great wickednesse, and sinne against the Lord in breaking his Sabbath?* And thus much for the manner of the reason, how it inforceth vs to the keeping of the Sabbath. *ii. lxx. model of silence*

The doctrine that we learne hence is, first that the commandements of God stand, all of them, and

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and are grounded vpon good reason, and therefore that *all his commandements are not onely true*, Psal. 119. 86, but *righteous also*, vers. 106. Yea they are all *most iust*, vers. 128. And there is nothing in the world that standeth with such reason as the seruice of God; which maketh the Apostle to call it our *reasonable seruing of God*, Rom. 12. 2. And therefore Ezech. 18. 25. God blames those that say *his waies are vnequall*; and no lesse worthie of blame are such as thinke that it is vnreasonable to keepe a whole day holie vnto the Lord. Why then how should their businesse goe forward? why then when should they haue any time for recreation? What is all this but to finde fault with Gods law, as if it were not iust, as if it were not equall. But what saist thou, is it not equall? and is it not meete that thou shouldest haue thy sixe daies to doe thy businesse in, which God hath allowed thee? And is it not as meete that God should haue one? Let this therefore cease thy murmuring against Gods law, seeing it standeth with such good reason.

The second doctrine that wee note in these words, *Sixe daies shalt thou labour*, is this, that as it is sinne for vs ordinarily to worke on the seuenth day; so also is it sinne for vs through negligence or idlenes, not to dispatch our worldly businesse in the sixe daies, seeing he hath allowed them vnto vs for that purpose. And therefore on them we ought to labour; and it behoueth vs so much the more carefullie to labour in them; seeing that God hath enioyned man to labour in the space of
his

his browes, Genes. 3. Yea seeing, as Iob saith, he is borne to labour as the sparkles flie upward, Iob. 5. 7. And hence it is that God hath left him so many precedents of labour before his eyes; the ox is made to till the land, and tread out the corne; the asse is to stand vnder the burthen; the heauens are still in their motion as it were still a working; the Angels are ministring spirits, Psal. 104. 4; and when man was in the state of perfection God would not haue him idle, Gen. 2. though God had no neede of his worke, nor the garden; for it brought out all things without planting; yet hee would haue man to labour, because man had neede of it; and therefore sets him his taske to dresse and trimme the garden. Nay, God himselfe in his owne person wrought sixe daies in making of the heauens and the earth. Hee could indeed haue finished it in one, or at a words speaking; but yet he would worke sixe daies, to leaue vnto vs an example to doe the like.

Then here are those slow bellies and idle Abbey lubbers condemned, that spend whole daies in doing nothing; that are like paralitique and gowtie members, loose and vntried in the ioynts of obedience; that say vnto the head commaund vs not, for we will not moue, neither will we stir. But shal not God curse them as he did the fig tree that bare no fruito? *cut it downe, why combreth it the earth?* And were it not that these words did stand so pregnantly against these men, yet the very euils that accompany idlenes were sufficient to make it to be detested: for what sinne is it al-

most that groweth not out of this, as out of a nurserie of all sinne: *Idlenes causeth to fall asleepe*, Pro. 19. 15. then idlenes is the cause of drowfinesse. So is it of beggerie; *He that will not labour in winter, shall begge in summer*, Prou. 20. 4. Idlenes is the cause of ill husbandrie, *His land cries out against him, and the furrowes thereof complaine, that haue not their water courses*, Iob. 31. 38. *Thornes and nettles couer the face thereof*, Prou. 24. 4. So is idlenes the cause of drunkennes; Amos 6. *They liue at ease: and what followeth?* vers. 5. *They drinke their wine in bowles*. Idlenes causeth wantonnes: *Dauid after his sleepe in the day time lusteth after Bathsheba*, 2. Sam. 11. 12. Idlenes causeth tale-bearing; *for they being idle, goe about from house to house, and become praters and busie bodies*, 2. Tim. 5. 13. like Bishops in another mans diocesse. What shall I say more? in a word, they are *inordinate walkers*, as the Apostle calleth them, 1. Thess. 3. and therefore what good may be looked for from them? Then to conclude, seeing such a legion of finnes waite vpon this one sinne, let vs shunne and auoide it; and let vs walke in that vocation wherein God hath called vs; considering that as the iron that lieth still, rusteth; the water that runneth not, corrupteth; and the field that is not manured, bringeth forth weedes: so it fareth with the soule of the sluggard, in steede of the good graces of God which rust and decay euery day in him, there ariseth nothing but the affections of an idle braine, as weedes in a land vntilled. Let vs therefore betake our selues vnto some honest vocation; wherein

wherein we may profit either Church or Common-wealth; and let vs know that it is not left in our power to labour, or not; but let vs assuredly know that God enioynes vs labour: for, *Six daies shalt thou labour.*

But here two questions arise to be discussed: §. *Sect. 2.*

First, whether it bee not lawfull for a man vpon any of the sixe daies, to vse recreation for the health of his bodie, being he commaunds him to worke sixe daies. Secondly, whether it bee not lawfull to consecrate any one or more of the sixe daies to Gods seruice.

Touching the first, it is true which the Apostle saith; Bodily exercise profiteth little, 1. Tim. 4. 8. he speakes of fasting, the best of these exercises: yet something it doth profit, and for that profits sake we are allowed at some time to vse it, seeing that God allowes a time thereunto; as Eccles. 3. *There is a time vnto every purpose, a time to laugh, a time to daunce, &c.* Yea, and if wee consider the weaknes and corruption of our nature, wee shall finde that we haue neede of such times; for wee are not of such a temper as to hold out still, if our natures bee not repaired and refreshed: but it is like vnto a bow, if it stand long bent, it will cast aside; and therefore it is allowed vnto vs sometimes to vn timer as it were our wits, and to refresh our spirits; and as in a great combat, to breathe a while that we may returne with a fresh incounter. And to that end God hath allowed vs exercises both for the bodie and minde; for the minde, as *Sampson* vsed *riddles*, Iud. 14. 12. and *Dauid*

and his *Harpe*, 1. Sam. 16: for the body, as *Jonathan*
 his *bow*, 1. Sam. 20. and *Eſau* vsed *hunting*, Gen. 27.
 And this a man may doe, if hee conſider theſe
 things: Firſt, that the mirth be allowable, or that
 it be not corrupt or ſcurrilous: for *fooliſh ieſting is*
condemned, Eph. 5. 4: or dangerous, as Pro. 20. 18.
The foole ſaineth himſelfe mad, and caſteth firebrands
and arrowes and mortall things, and ſaith, Am not I in
ſport? Secondly, that wee uſe them with modera-
 tion. We muſt doe as *Salomon*; when we giue our
 ſelues to theſe things, we muſt be ſure to *leade our*
hearts in wiſedome, Eccl. 2. 1. And though we *taſte*
 of the *hony combe* with *Jonathan*, yet we muſt not
eat too much, Prou. 25. 27. And therefore if wee
 much deſire it, then we muſt remember *Salomons*
 watch-word; *Put thy knife to thy throte*, Pro. 23. 2.
 In the uſe of theſe things therefore a man had
 neede doe as *Vliſſes*, when hee heard the Syrens,
 firſt to binde himſelfe faſt vnto the maine maſt,
 that he might not be drawne away by them: for
 though theſe bee not the diuels cart-ropes, yet
 they be made dangerous cords of vanitie often-
 times to draw a man to further miſchiefe; eſpe-
 cially if hee conſider not the end of theſe recrea-
 tions; that wee uſe them in reſpect of a greater
 good; and to make vs fitter vnto better things;
 euen as a man vſeth ſauce to ſharpnen his ſtomack,
 becauſe it is weake. But many men in their ſports
 know neither end nor meaſure; whole nights or
 daies are not ſufficient, but that they muſt change
 and alter Gods couenant, and turne the nights
 into daies, to extend their ſports vnto the viter-
 moſt

most limits, yea and to leape from one sport vnto another, as the flye doth from one scab vnto another. When will these men (I thinke) be wearie? will they neuer haue done? meane they to make it the end of their life, *to liue to play*? Woe worth such a life, tenne times worse than death; because liuing they die, as *the widow that liued in pleasure was dead whiles she liued*, 1. Tim. 5. 6. And shall they not then dying die eternally, as the rich man that went to hell, for all his pleasures? Luk. 16. 25. But what speake I? I know my words are too weake to perswade these, they are so deeply set. Well, yet let them remember the voyce that will come at midnight, and happely may speake vnto them in the middest of their pleasures, as the hand-writing appeared vnto *Baltasber* in the middest of his pleasures. I say no more, but think vpō it. And last of all, weigh well the circumstances of time, place, & persons, with whom thou vvest these recreations: for there is not the least of thē but may make thy recreations sinfull. As for example, other things cōsidered, it may be lawfull for a man to shoote or bowle: but is this lawfull to doe it when the preacher is in the pulpit? or is it lawfull to play in the time of prayer? or to vse it with those whom a man would disdaine that they should sit with the dogges of his flocke, they bee so vile and prophane? But what power or force circumstances haue in things indifferent to make them lawfull or vnlawfull, I haue abundantlie shewed in the beginning of the chapter of rest.

Let this therefore suffice for answer to the first question.

§. Sect. 3.

The second question is, whether it bee lawfull to consecrate any one or more of these daies vnto the Lords seruice. The answer is, that vpon some extraordinarie occasion the Church and the Magistrate may appoint one or more of these daies vnto Gods seruice. For although a man may not prophane or make common that which is consecrate, vnlesse in case of necessitie, as *David* did the shew bread, *Matth. 12.* yet he may consecrate vpon a iust occasion that which is common; as appeareth euery where. Yea euen of these sixe daies wee finde some consecrate vnto the Lord, as two daies in *Hester* called the *feast of Purim*, *Hest. 9.* And the *feast of Dedication* instituted by the *Macchabees*, and obserued by Christ himselfe, *Ioh. 10. 22.* So also did they consecrate of these daies vnto the Lord by keeping their *fasts* vpon this day, as the *Israelites* kept a fast in *Mispeh*, *1. Sam. 7.* And *Hest. 4. 16.* there is a fast kept of three daies long: yea *Daniel* keepes a fast of three weekes of daies, *Dan. 10. 3.* Neither in so doing is there any breach or alteration of Gods ordinance, but rather an obseruation. For as Christ brake not the commandement when he neglected his dutie to parents to performe his dutie to God; so neither doe we breake this ordinance of God, when wee on any of the sixe daies neglect our owne businesse to serue God, the cause and necessitie so requiring: for if necessitie may cause

vs to breake the Sabbath for the good of man;
 may not necessitie aswell dispense with our daies,
 and cause vs to sanctifie a Sabbath for the good
 of man? Nay further, I take it that this comman-
 dement being a Synecdoche, and but a part put
 for the whole, (as are all the other commaunde-
 ments) doth warrant; yea and commaund such
 time conuenient in the weeke daies to be set a-
 part vnto Gods seruice. And we see that Christ
 and the Apostles preached on these daies as well
 as vpon the Sabbath; which they would not
 haue done if it had been vnlawful for the people
 to heare. And as I thinke that any of these daies
 may by the Church be set apart to Gods seruice;
 the cause so requiring; so also doe I perswade my
 selfe that some part of euery one of these daies
 should be set apart to holy exercises, as morning
 and euening to pray with our families. And of
 these wee see *Isaac* had one, hee went out in the
 euening to pray, *Gen* 24:63; *Daniel* had three, for
 he prayed three times a day, *Dan* 6:10. And *Da-
 uid* prayed seuen times a day, *Psalm* 119:164. And
 thus much as touching the second question; and
 so consequently of the first reason to perswade to
 the keeping of the Sabbath: for as for such things
 as be here obserued about the rest, I haue hand-
 led them before in the discourse of the rest of
 the day.

CHAP.
 OF THE KEEPING OF THE SABBATH.

CHAP. II.

The second reason; because it is the Sabbath of the Lord thy God, Sect. 1. Holy daies are to bee consecrated onely to the Lord, Sect. 2.

§. Sect. 1.



He second reason followeth, and is drawne from the end and Institution of the Sabbath, contained in these words; *It is the Sabbath of the Lord thy God.* And it may be thus gathered: If the Sabbath bee consecrate vnto the Lord, and his worship, then you must rest on it from your works: but the former is true; for it is the Sabbath of the Lord thy God, and therefore it followeth that you must rest from your works. And here marke with me, first the workmanship of this reason, how fitly it is framed: for first, least any man should bee so bold as to aske him for his commission, as Exo. 2. one demanded of Moses; *Who made thee a Iudge?* or as Mat. 22. 23. the Priests demanded of Christ, *By what authoritie dost thou these things?* Therefore he shewes his authoritie, namely that he is authoritie it self; and he may command, for he is Lord; and no man will say vnto him (vnlesse he be a diuell) *What hast thou to doe with vs?* Matth. 8: for he hath to doe with vs, for he is thy Lord; and that diuers waies. First, hee is thy Creator, hee made thee; and therefore looke how the vessell is in the potters hand, so art thou in his, Rom. 9. This Dauid knew well enough when he said; *Come let vs fall*

fall downe before the Lord our maker, Psal. 95. 6. Secondly, as he is thy Lord by creation, so also is he by redemption; *He hath bought thee with a price,* 1. Cor. 6. 20. *a price not of gold and siluer, but with his most pretious blood,* 1. Pet. 1. 18. And therefore this is rendred as a reason of his dying and rising again, that he might be Lord ouer vs, Rom. 14. 9. Thirdly, as by his redemption, so by his soueraigntie, rule and authoritie, in that he is absolute in his commaund, and doth whatsoeuer he will both in heauen and in earth, Psal. 115. 3. No man can stay his hand, neither dare any say vnto him, *what dost thou?* Dan. 4. 32. for he is Lord of Lords, Rom. 17. 14. and his hefts stand like the lawes of the Medes and Persians that cannot be recalled, Dan. 6. 12. Yea a degtee further, he is the Lord of spirits, Num. 16. 32. and therefore will commaund not as other Lords, thy bodie onely, but thy soule too. Matth. 21. 37. *Thou must serue him with all thy soule;* and if it please him he can cast both bodie and soule into hell fire, Mat. 10. 28. Now then if he be thy Lord and master in so full and so absolute a manner; what then? why then, *where is his feare?* Malac. 1. 6. He calles for that, and good reason; for if there bee no master but will haue some seruice; shall God, so great a Lord and master, be without it? No, he will not, and therefore he here requireth it of thee on this day to serue him. Now there is one thing which the master oweth vnto the seruant, and that is protection, and euery man harpes vpon that string; if he stands in need of his helpe, then *Master saue vs, we perish,* Matth. 8. 25. But there is

another thing that the seruant oweth to his master, and that is obedience; and there wee breake with him, *He saith goe, and we goe not; come, and we come not; doe this, and we doe it not;* wee keepe his commandements with notes, as the Atheist beleeue the Articles of faith. But may it not be that there is cause, as that he is a hard man; or hee will not stand by his seruants to defend them; or else he giues not so good wages as others? Surely it is not so: for first *Dauid* tels vs, that *he will not alwaies chide, nor keepe his anger for euer*, Psal. 103. 8. Yea if he see vs once to fall downe before him, and to craue him to appease his anger; he forgives vs all, Mat. 18. 27. then he is no hard master. And as for defence, he will suffer no man to doe vs wrong, but wil reprove euē kings for our sakes, Psal. 105. 14. And as for his hire; there is no seruice like vnto his; no not the seruice of the King. You cannot say of him as *Saul* said of *Dauid*; will he giue euery one of you fields and vineyards? will hee make you Captaines ouer thousands, &c? Yea he will, and more than that, *he makes all his seruants Kings*, Reu. 1. 6. and giues euery one of them a crowne of life, 2. Tim. 4. yea an euerlasting kingdome, that wilbereth not; reserved in heauen, 1. Pet. 1. 4. All this hee giueth; and he giueth it liberally, not reproching and casting men in the teeth with it, as *Saul* did his followers; why then what shall let vs to serue such a master? Yet behold and wonder; let a flattering diuell a little intice vs, with a shew of any matter; or pleasure of sinne, though it be but for a season; yet we are presently in loue with it, and forsake

forſake our old Lord and maſter to ſerue him; like children, that though they haue good things in their hands, yet they will caſt them away for toys and trifles; doth not God behold this; and is not this our ſin of diſobedience written euen with the point of a Diamond before him? Surely he will not forget it, neither ſhall it be put out vntill we die, if we repent not, and learne to ſerue him better who is the Lord of all fleſh by creation, but by a more neere band, the Lord of his elect euen by redemption: and therefore much more to be ſerued by them.

And this is another motiue to moue vs to ſerue him: for though as a Lord he might onely commaund, and wee ought not therein to diſobey him; yet as a mercifull God in Chriſt, he had rather perſwade; and to that end he vſeth an argument drawne from the couenant of grace that he hath made with man, in that he vouchſafeth *to be called* (to bee called doe I ſay) nay in that hee vouchſafeth indeed *to be his God*: for he ſaith not that it is *the Sabbath of the Lord*, but in a more particular ſort he addeth *thy God*; pleading as it were thy poſſeſſion in him, and his intereſt in thee; and indeede in this the very bowels of Gods mercie and compaſſion are as it were wound vp, in that hee ſaith hee is *thy God*. And it containeth in it plenteous redemption; yea and aſſurance alſo. Hee is able to ſaue, *for hee is God*; and hee is willing, *for he is a God vnto thee*. Therefore hee calles himſelf *thy God*. Were he a Lord, a God, a Chriſt, a Ieſus; what is that to thee, if he be not thy God,

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thy Lord, thy Christ, thy Iesus: It would not
much profit vs to know that meate is eaten an
hundred miles off, if wee perish for hunger. As
little would it auaille vs to know that Christ is a
God and a Sauour, vnlesse hee be thy Sauour.
And this is indeede the very marrow and hottie
combe of the word, to know that the promise is
made vnto vs, and to our children, Act. 2. 39; that
a childe is borne vnto vs, Isai. 9. 6; that Christ is vn-
to vs wisdom, and sanctification, and redemption,
1. Cor. 1. 30; and that he died for our sins, and rose
for our iustification, Rom. 4. 25; and here, that he is
not ashamed to be called thy God.

But the greatnes of a benefit can neuer be con-
ceiued, vnlesse we conceiue first our great neede,
and our great vnworthinesse. And first for our
basenesse and vnworthinesse, may wee not say as
Dauid; *Lord what is man; or the sonne of man; that
God should be mindfull of him?* Psal. 8. that he should
vouchsafe to be called his God. Man is a very gras-
hopper of the earth, Isai. 40. 22; yea all men together
are but as a drop of water, and as the dust of the bal-
lance, Isai. 40. 15. and as little goodnesse haue wee
as greatnes. The best is but as a brier, and the most
righteous as a hedge of thornes, Mich. 7. 4. What
were the Israelites themselves? they were but
brickmakers and pioners in Egypt; their foo-
de was but *onions and garlicke*; their worship but
Idolatrie, Gen. 12. their father but an *Amorite*, their
mother but an *Hittite*, Ezech. 16. 3: then what are
wee, who in respect of them are but the wilde
branches of the Oliue, and they the naturall? Ro-

manes

manes 11. vers. 21. Now, as *David* saith, *seemeth it a light thing vnto you to be the Kings sonnes, seeing I am but a poore man and of small reputation?* So may we a thousand times more iustly say in respect of the highest Maiestie; *Seemeth it a light thing vnto you that God should vouchsafe to be called our God, seeing we are poore men and of no reputation?* But this was not all; wee were not onely meane, but miserable also: wee were by nature the children of wrath, Ephes. 3. and the fire of Gods vengeance did burne against vs vnto the bottome of hell for our sins. Yet then doth he step in, and becomes vnto vs a sauing God, by his blood to cleanse vs from all our sinnes. And not onely so, but in this that he vouchsafeth to be called *our God*, to giue vnto vs the assurance of the forgiveness of our sinnes, the assurance of the resurrection of our bodies, the assurance of life cuerlasting; yea the assurance of all graces whatsoever. That all this is promised in these words, shall appeare: first, that it containeth in it the forgiveness of sinnes, appeareth in that *David* saith; *The man is blessed whose God is the Lord*, Psalm. 33. 12. Now there is none blessed but he that hath his sinnes forgiven him, Psal. 32. 1. And therefore he whose God is γ Lord hath his sinnes forgiven him. Secondly, as it containeth in it forgiveness of sinnes, so also doth it containe in it the promise of the resurrection of the bodie. And that *Christ* sheweth, Mat. 22. 32. where he proueth against the Saduces the resurrection of the bodie by this; *God is the God of Abraham, Isaac and Iacob: now he is not the God of the* deid,

dead, but of the living. The reason holdeth thus; whose God the Lord is, hee is their God by an everlasting covenant, and they shal liue for euer: but hee is the God of *Abraham, Isaac and Iacob*, therefore they shall liue for euer: and so consequently if he be thy God, thou shalt liue for euer. And that it containeth the promise of life euerlasting in it, is manifest, Heb. 11. 16. *God was not ashamed to bee called their God: for hee had prepared for them an heavenly citie.* The reason is thus concluded; If he had not prepared for them a citie to come, he should haue been ashamed: but their God cannot be ashamed, therefore he prepared a place for them; and so consequently he will for thee, if hee bee thy God. In a word, in this one word *thy God*, are all the promises of God, *Yea and Amen*: for as the Apostle reasoneth, *He which gaue vs his sonne, how shal he not with him giue vs all things also?* Rom. 8. 32. And if God vouchsafe to giue vs himselfe, how shall he not with himselfe giue vs all things also? Let vs then seeke to make this sure, that God is *our God*, and all things are ours, whether *Paul*; or *Apollo*, or *Cephas*, or the world, or life, or things present, or things to come; euen all things are ours together with him, and that shall we know by this, if wee be his, 1. Cor. 2. vlt. And his wee are assuredly if his law be written in our inward parts, to doe it, then I say are we sure that he is our God, and wee his people, Iere. 31. 33. So then to conclude this point; if in thy basenes God aduanced thee; if in thy miserie he relieved thee; if he forgives thee thy sinnes; assureth thee that

that thou shalt rise againe vnto life; and liuing to giue thee euerlasting life, and with it all happines, (all which he doth assure thee of, when he calleth himselfe *thy God*) then I say keepe his Sabbath. For this hee requireth at thy hands, who is thy God, and hath done all these things for thee in becomming thy God. And thus much for the motiues that this reason containeth in it to perswade vs to keepe his Sabbath.

One doctrine hence I note, in that he saith, it *is holy vnto the Lord*; wee are therein taught to whom to consecrate holy daies, namely vnto the Lord. Therefore Isai. 56. he calles the Sabbath *his holy day*; and Ezech. 20. 12. *his Sabbath*. So doth he call the place of his worship *his house*, Luk. 19. 46. And indeede being his seruice is there and then performed, and that he wil haue no partners therein (for he will not giue his glorie vnto another, Isai. 42.) ought not the day, and so the place to be consecrated onely vnto him?

The more shame then for the Papiſts; that consecrate daies and Churches, to Saints, Angels, Apostles, Martyrs, men, women, of which their Callender containeth aboue an hundred; certainly they are herein worse than the Israelites: for though they set vp an Idoll, yet they would not consecrate a day vnto it; but they said *to morrow is holy vnto the Lord*, Exod. 32. 5. not *vnto the Idoll*: but these institute daies vnto them; yea and powre foorth prayers vnto them: *Hear vs Mary*, and *pray for vs Peter*, &c. But doubtlesse did these Saints know it, they would crie out, as in the Psalme

Psalmc 115. 1. *Not unto vs, not unto vs O Lord: but
unto thy name giue we the glory.* Yea I say, how soe-
uer these men giue this worship vnto them, did
they know it, they would euen rend their long
white robes in an holy zeale, as *Paul and Barnabas
did their garments*: and they would cry out vnto
them from heauen, as those did to the Idolaters
vpon the earth; *O men why doe ye these things?* Act.
14. 15. But what needed they when as their prac-
tise in the Primatiue Church standeth vp against
them? There were I am sure holy men in olde
times Patriarkes and Prophets: yet did neither
Christ, nor any of his Apostles euer institute any
day, or make any prayer vnto them. Which
doubtlesse they would haue done, had they held
it a matter meete to bee done: onely when they
did consecrate a day they called it *the Lords day*,
being lead thereto by this, in that it is called *the
Sabbath of the Lord thy God*. And thus much as
concerning the second reason.

CHAP. III.

*The third reason is taken from Gods example, who re-
sted the seueneth day, Sect. 1. Wherein we are to imi-
tate God, and wherein not, Sect. 2. How God can be
said to rest, Sect. 3. The vse of these words, Sect. 4.*

§. Sect. 1.

THe third reason followeth to be conside-
red in these words; *For in sixe daies the
Lord made heauen and earth, &c.* And it
perswadeth from an example of the like, thus;
That

That which I did forthine example, thou oughtest to doe the like : but I laboured sixe daies and rested the seuenth for thine example, and therefore thou must doe the like. So that the force of this reason standeth in the example of God himselfe, the best president that the world or word it selfe can yeeld. Now of what force examples are, wee see in that men are lead by example, rather than by law, and hold it a good warrant for the doing of any thing for that others doe so : but if they be great ones that doe it, then it is put out of question. For would such men doe so, say they, if it were not lawfull? Now God seeing men so to be carried by example, and that this commandment is so commonly broken by the example of great me especially, who esteeme of the Sabbath but as of another day, therefore he opposeth against their examples, his owne example, who is higher than the highest of them, whose breath is in their nostrils : and his example alone is able to waigh downe all the examples or reasons that can bee brought to the contrarie. And if a man will be lead by example, it is meete he should be lead by the best example, and if it may be by such an example that cannot erre. Now all the examples of men be they neuer so holy, haue much weaknes in them, and in one thing or other they misse. Let vs make prooffe of some of the best of them. As for example, *Salomon had a wise and an vnderstanding heart, so that there was none like neither before nor after him*, 1. King. 3. 12. a very high commendation; yet hee had his blemish, *he loued*

outlandish women, 1. King. 10. 1. *Asa did right in
 the eyes of the Lord:* but will you know his fault? *he
 put not downe the high places,* 1. King. 15. 14. *Da-
 uid was a man after Gods owne heart, that did what
 was right in the sight of the Lord, and turned from no-
 thing that he commanded all the daies of his life;* yet
 in one thing he is chalenged, in the matter of *Vriah
 the Hittite,* 1. King. 15. 5. So then wee see the best
 men come short, and, in many things wee sinne all;
 1. am. 3. 2. And therefore the best dare propose
 themselves for examples to be followed no fur-
 ther than they follow Christ, 1. Cor. 12. 1. If a man be
 iust, another may be as iust as he; if a man be lear-
 ned, another may be as learned as he; if a man
 preach well, another may preach as well as he; if
 a man write well, another may write as well as
 he; and often wee see the scholler to exceede the
 master. Now if these be the best examples we can
 propose vnto our selues, then the best come short
 of that they should be, and another man may pos-
 sibly doe as well as they, and so he may haue oc-
 casion of boasting: but God his example is an
 example proposed without example; it is so exact,
 so full, and so absolute, that all the world cannot
 yeeld the like example; neither can a man take a-
 ny exception against it: and therefore this is an
 example aboue all to be followed. And this his
 example hee so proposeth here, as first setting it
 downe for a law, and then afterwards keeping
 the same law in his owne person: so that if either
 law or example will doe any thing with vs, hee
 would by both of them perswade vs to keepe the
 Sabbath.

Sabbath. Nay further, whereas in the other commandments, you shall not see the example of God observed in the keeping of them, yet in this one you may observe a double example given by God. For twice in the Scripture his keeping of the Sabbath is observed: first, in the beginning *when he created the heavens and earth, then he rested the seventh day.* Secondly, *when hee rained Manna in the wilderness every day, yet when the Sabbath came he ceased.* Exo. 16. 26. 27. Well then, hath the lawgiuer himselfe gone before you in keeping this commaundement, let me then exhort you as the Apostle doth, Ephes. 5. 1. *Be you followers of God as deare children, and walke as ye haue him for an example.* Now, louing children will followe their parents; then if you be children, I say if louing children, you will follow him. Now I know in generall that euery man will subscribe vnto this, that they must follow God in keeping his Sabbath: but yet come and presse them to yeeld obedience in the particular duties, there you shal haue them as the young man in the Gospell; *they then depart sorrowfull*, that makes them to scratch where it doth not itch. What must they doe nothing but heare, pray, meditate? &c. Nay, if it had been onely to forbear the doing of some worldly businesse, which they greatly cared not for the doing of at any time, they would haue forborne; but now vpon this day to forgo their afternoone sports, and playes, and to sit (as they terme it) moping in a corner; this is too hard. Well, but I say, if you bee Gods children you will follow him;

yea and more than any sonne imitateth the father: for the father begetteth his sonne but like vnto him in substance; but God begetteth his children like vnto him in qualities: *They be holy as he is holy, mercifull as he is mercifull*, and will imitate him in all his doings: and therefore in this they will keepe the Sabbath as he kept it; otherwise they are no children but bastards; I say bastards on the mothers side, but not on the fathers; for were they his true children, they would be also his deare children; as in this place, and would follow him.

§. Sect. 2.

Yea but (will some man say) what a stirre is here about following of God? what would I haue them to doe? and I thinke I would haue them assaile to make a new heauen and a new earth, because God made them both. Not so neither, but I would haue them labour fixe daies, and rest the seuenth as God did. But that they may be the more fully answered, the workes which God hath wrought are of three sorts. Whereof the first are such as are miraculous, as *to giue sight vnto the blind, to fast fourtie daies, to walk vpon the waters, to raise the dead, &c.* Now these are to bee wondred at, but not to be imitated; because the gift of working miracles ceaseth in the Church, and it is a note of Antichrist now to worke wonders, 1. Thess. 2. 9. The second sort of workes are workes of our redemption, as the sonne of God *to become the sonne of man, to be borne of a virgin, to beare our sinnes, to die for vs, to rise againe and to ascend into heauen.* Now these are workes to be

be beleueed, but not to be imitated, vnlesse it bee in a certaine similitude or resemblance; that as Christ was conceived and borne, so he should bee conceived and borne in vs, Gal. 4. 19. And as Christ died for sinne, 1. Cor. 15. 3. so we should die to sinne, Rom. 6. 2. As Christ in his flesh was crucified vpon the crosse; so should we crucifie the flesh with the lusts thereof, Galath. 4. 24. As Christ being dead for our sinne was buried; so wee being dead to sin, should also be buried with him by baptisme, Rom. 6. 4. As Christ being buried rose againe; so must we being buried with him by baptisme, rise againe to walke in newnes of life, vers. 5. As Christ being risen did ascend; so must we risen from the graue of sinne ascend, by setting our affections on things about, Coloss. 3. 2. And hereupon grew that rule, that whatsoever Christ did for vs, the same he did in vs. Lastly, the third sort of duties are morall duties commaunded in the law: and these are the workes wherein he is to bee imitated by vs. Examples whereof he giueth vs, Mat. 11. 29. Of meeknes, *Learne of me that I am humble and meeke.* In Iohn, of loue and brotherly kindnes, Ioh. 13. 15. *I haue giuen you an example.* And in this place of working fixe daies, and resting the seuenth. Indeepe hee could haue finished all his workes in one houre, or with a word speaking; but hee would worke about them fixe daies, and rest the seuenth for our example. And therefore as Christ said, *Haue you not read what Dauid did? how when hee was an hungered, &c.* So, haue you not read what the Lord did? how when he made the heauens and the earth, he

laboured sixe daies and rested the seventh: haue you not read it I say? if you haue; then againe I say, as Christ in another case, *Goe and doe the like*, Luk. 10. 37. that is, rest, as he did. For not the worke; but the rest is that which is proposed vnto thee.

§. Sect. 3.

But here is one doubt more y may be moued in this place; and that is, how God can be said to rest, that is a pure act in himself and alwaies worketh; or how he can be said to worke that alwaies resteth in his action. The answer is, he alwaies worketh, and alwaies resteth in himselfe; but in this place he is said to rest or to worke in respect of his creatures. To rest, I say, in that hee ceaseth to make any more creatures; yet not to rest from preserving them being made. For God was not idle on the seuenth day, but did sustaine and preserve the creatures which hee before had made; otherwise they would haue come to nothing. And therein wee are taught, that though on the Sabbath it bee not lawfull to labour to increase that wee haue; yet it is lawfull to saue and preserve that we haue: and this he teacheth vs here by his owne example. And so much touching the sense and force of these words.

§. Sect. 4.

Now the vse of these words is foure-fold. First they serue to confute those that stand so much vpon the examples of others; let a man demand of the why they do so prophane the Lords day by their vnlawful games & sports; by their riding and running abroad in errands; by their trudging and posting to Faires and Markets: they will answer, *they doe but as others doe*, and they that are
better

better men, and haue more knowledge than they do so;
 and, if it were not lawfull they would not doe it; would
 such a Iustice, or such a Preacher bowle or banquet, or
 ride about vpon the Sabbath, if it were not lawfull?
 And when they haue thus answered, they thinke
 they haue spoken to the matter passing well. But
 I wonder, seeing they will bee lead by example,
 why they doe not looke vnto God, and follow
 his example, which is the best of all: for I am
 sure that there is none of those which they fol-
 low is worthie to bee named the same day with
 him; none so learned, none of such authoritie as
 he: may not a man then returne this their an-
 swere vpon them, when they shall say, such and
 such that are learned, and of authoritie do breake
 the Sabbath? may not wee answer them, I say,
 and that iustly that their betters doe keepe it; and
 that therefore they should keep it? *Dauid* kept it,
 the Prophets kept it, the Apostles kept it, Christ
 himselfe kept it, when hee was here in the flesh;
 nay God kept it, as here we see. Now if they can
 bring examples for the prophaning of the Sab-
 bath greater and better than these, let them shew
 them: but certaine it is they cannot; and there-
 fore hence forth let them be ashamed thus to
 reason; and to offer that measure vnto God,
 which they would disaine their seruant should
 offer vnto them. For let the answer me in the like
 case; would they be contented, if sending their
 seruants in their businesse, their seruants should
 neglect the doing of that wherein they were
 employed, and spend the time at cards or dice, or
 dauncing,

dauncing, or serving their owne turnes; would they (I say) be contented? if when they should expostulate the matter with them, they should answer, that they did not play alone; but others did play aswell as they. Or if thou shouldest reprove thy child for swearing, or lying vnto thee, wouldest thou take it well that he should answer; others lie and sweare as well as I? But thou art too cockering of thy childe: I propose therefore another case; If a theefe should answer a Iudge thus, that others did steale as well as hee; would not the Iudge replie, that therefore he should be hanged for example vnto others. And how is it then that wee thinke so basely of God, as that the example of such prophane men (for so I may iustly terme them that prophane Gods Sabbath) should bee able to match, yea and ouermatch the example of God himselfe with these men.

Secondly, this also serueth for our comfort, that when others shall vpbraide vs as precise and curious, for that we will not doe vpon the Sabbath as others of our neighbours doe, as to goe to bowles with them, or cards, or to dauncing, or such like vaine sports; I say, when wee shall be thus vpbraided, yet here is our comfort, wee are not alone in this, but God is with vs, and he hath troden the way before vs in his owne person, resting vpon the Sabbath, that wee might doe the like.

Thirdly, in that God wrought fixe daies and rested the seuenth, to teach vs to doe the like, we are thence to learne this instruction, that the end

of

of our doings must not bee our selues alone, but we must haue regard of others also, that they by our good example may be moued to well doing, Mat. 5. 16. *Let your lights so shine before men, that they may see your good workes.* And for this cause it was that Christ payed tribute, though hee were free. And for the example of others it was, that hee went to heare *Iohn*, he had no neede to be taught of any, for the spirit was giuen him aboue measure: yet he would goe heare *Iohn*, to giue an example vnto vs to imbrace the gifts and graces of God in our inferiours. But of this sufficient.

Fourthly and lastly, in that God within the compasse of fixe daies was able of nothing to create the heauens, and the earth, and all things that are in them contained; we may learne that God is able in a short time to bring wonderfull things to passe. When wee reade the acts of *Alexander*, wee wonder to see how that in a short time hee did subdue the greatest part of the world: but what was that to this? it is easier by farre to pull downe and to destroy, than to build vp; to take away life, than to giue. And therefore that God should so soone of nothing make a world, how great was this his power? The Iewes thought it an incredible thing that Christ should say, *he would reare the Temple in three daies*, that was a building fixe and fourtie yeeres; they misunderstood him I know: but if he had said it of the materiall Temple, it had been nothing to this, to the frame and workmanship of the world; the Temple was but as the rearing of a molhill, in

comparison of the greatest mountaine in the world. Yet see how soon he dispatches this great work, in sixe daies he dispatches the whole frame, though hee had not any matter wherewithall to begin to build: So true is that in the Psalm. 115. 3. *he doth whatsoever he will.* And therefore it skils not how difficult the worke be, so he be the builder; how troublesome the seas, so hee bee the Pilot; how doubtful the conquest, so he be the Leader; nor how dangerous the sicknes, so he be the Physician. And as he is powerfull in sauing, so is hee also in destroying, it being as easie a thing: and therefore let his enemies looke vnto the rod of his power, who is able at an instant to destroy them all. At an instant he disgards *Nebuchadnezzar*, and turnes him out of his palace. At an instant he smites all the first borne in Egypt. At an instant hee ouerwhelmes *Pharaoh* and his host, rendeth tenne Tribes from *Ieroboam*, ouerturneth Sodom, maketh a world, drowneth a world, and saueth a world againe. What shall I say more? as he knoweth all things, so hee can doe all things, both in heauen and in earth, in which he hath all meanes to serue his turne: the very Angels themselves are his *ministring spirits*, Psalm. 104. 4. and the diuels cannot goe *without his leaue*, Mat. 8. 32. And as for men he commaunds them much more, for *he is the Lord of hosts*, Isai. 1. And he hath not only these of men and none other hosts, but *he hath armies of frogges and flies and lice* to fight against his enemies, Exod. 8. When he will, the heauens shall take his part, 1. Sam. 7. and the Sunne shall stay

stay his course till he be auenged of his enemies. So then he hath all meanes at his command. And were it so that hee had but small meanes, yet hee can make it serue and hold out. If hee say the word, *the meale in the barrell shall not waste, neither shall the oyle in the cruce diminish*, 1. King. 17. 14. If he will haue it so, *one suite of apparell shall last fourtie yeeres, and yet shall not waxe old. With five loaves hee will feede five thousand men*, Matth. 14. Were it so that meanes should faile, yet he can worke without them as well as with them. *Asa had said little if he had said it had bin all one to God to saue by few as by many, if he had not added, or by none*, 2. Chro. 14. 10. For hee is not tyed vnto the meanes, as a Carpenter is vnto his tooles; but hee can worke aswell without them as with them. For when there was no raine, yet hee made the earth fruitfull, Gen. 2. 5. when there was no Sunne to shine, yet there was light. Then God can worke we see without meanes; and so hee can against meanes. Who would not thinke that clay put in a mans eyes should put out a mans eyes? yet *tempering it he giueth sight thereby*, Ioh. 9. 6. Who would not thinke that if a man should strike a rocke, that he should rather make fire come out of it, than water? yet *he strikes the rocke and the waters flow*, Exo. 17. 6. Who would not thinke that Colloquintida should rather poyson a man, than be healthsome meate for him? yet he blessing it, *there is no euill in it*, 2. King. 4. 40, 41. Who would not think that the fire should not burne? yet the three children put into the fornace were not only not bur-

ned, but had not so much as any smell of fire about them, Dan. 3. This therefore hath this vse, to comfort vs, that when comfort shall seeme to stand a farre off, like *Abraham* in the heauens, yet we be not dismaied; for God is stronger than the Diuell: and therefore though wee be troubled, yet wee may be still: comfort is on foote, and in the midst of them we shall finde helpe; in the midst of the wilderness we shall finde water, as the Israelites; in the Lions belly an honny combe, as *Sampson*; in the prison an Angell, as *Peter*; and in the midst of the fire, one like the Sonne of God, as the three children. And so much for the third reason.

CHAP. III.

The fourth reason; because God blessed the seventh day and hallowed it. What it is to blesse and hallow, Sect. 1. The vse of this, Sect. 2. The summe of the whole booke, Sect. 3.

§. Sect. 1.

NOW followeth the last reason to bee discussed in these wordes: *Therefore the Lord blessed and hallowed the Sabbath day.* In which let vs first see what is meant by *bleſsing* and *hallowing*: which two words that I may speak of them to our purpose, haue a double sense and vnderstanding in the Scripture. For first, *bleſsing* is vsed to signifie *the setting apart of something to a holy vse*, in which sense the wine in the Lords Supper is called *the cup of bleſsing*, when it is set apart

apart to that holy vse; and the setting of it apart to that vse is called *the blessing of it*, as 1. Cor. 10. ver. 16. *The cup of blessing which we blesse, &c.* And to the same purpose also is this word *sanctifying* or *hallowing* vsed, as Exod. 13. 1. *Sanctifie to me the first borne that openeth the wombe: that is, set apart to my service.* This is plaine, I neede not to shew it further. The second sense of blessing or hallowing is, when as some gift is bestowed vpon any one, hee is said therein to be *blessed*, and so gifts are called *blessings*, Gen. 33. 11. *I pray thee (saith Iacob to his brother) take this blessing;* that is, this gift. And Iudg. 1. the daughter of Caleb prayed hir father to to giue her *a blessing*; and what was that? *springs of water*, Iudg. 1. 15. The same sense also hath *sanctifying*, when God shal bestow some gift of sanctification vpon vs that day. Now both these waies God doth blesse or hallow this day: first, *in instituting this day vnto his service.* Secondly, in that, *in this his service he doth effectually blesse vs*, vs, I say, and not the day: for all daies in their owne nature are alike, and not one more holie than another, more than in regard of the institution, in that it is set apart to holie vses, or of the blessing that is this day bestowed vpon vs about any other. Now God doth consecrate it in the first respect; and wee must in the other, that the blessing may bee vpon vs: but take it in which sense you will, yet it standeth as a strong argument to perswade. And if in the first sense, then it is thus gathered: To what end God did blesse and hallow this rest, to that end it must be kept:

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but God did therefore bleſſe and hallow this day
that it might be kept holy: and therefore ſo it
muſt be kept holy.

The equitie of this reaſon is grounded vpon
the right and authoritie that God hath to com-
maund or inſtitute any law; which if he doe, it is
like vnto the lawes of the Medes and Perſians,
which cannot be altered but by himſelfe: for,
thou muſt put nothing to his word, Deut. 12. 31. The
reaſon is, Pro. 30. 6. *Leaſt he reprove thee, and thou be
found a lier: neither muſt thou take any thing there-
from*: there muſt be no clipping. The reaſon alſo
is yeelded, Deut. 4. 2. *That thou maiſt keepe his com-
maundement*; which thou canſt not doe, if thou
take any thing there-from: and as thou maiſt not
adde, ſo thou muſt not alter; but thou muſt keep
his Sabbath as he commandeth, Deut. 5. 16. Yea
thou maiſt not ſo much as varie from it; for *thou
muſt turne neither to the right hand, nor to the left*:
the reaſon that is giuen is drawne from the bene-
fit that comes thereby, namely *that thou maiſt proſ-
per*, Iof. 1. 7. As who ſhould ſay, if thou turne ei-
ther to the right hand, or to the left, thou ſhalt not
proſper; but if thou keepe it and turne not aſide,
then thou ſhalt proſper; for he will bleſſe thee, as
here thou ſeeſt. For this is the ſecond ſignifica-
tion of bleſſing or hallowing, and is the thing
that God eſpecially here intendeth, to ſhew,
namely that hee will powre forth his bleſſing
vpon thoſe that keep his Sabbath. And that bleſ-
ſing he moſt fully promiſeth, Iſai. 58. *If thou wilt
turne away thy foote from the Sabbath, not doing thine*
owne

owne waies, nor seeking thine owne will, nor speaking a vaine word; these three things on the Sabbath must bee auoided: but what followeth to bee done? First, we must call the Sabbath a delight. Secondly, wee must consecrate it as glorious vnto the Lord. And thirdly, we must honour him vpon that day. But then what shall they haue that thus honour the Lord? Why God will honour them againe, and make them to mount vpon the high places of the earth; and like a tree planted by the waters side shall they prosper: and not onely so, that they shall be blessed with worldly blessings, which might perswade worldly men; but much more with spirituall blessings (which may perswade Christian men) he will feede them with the heritage of Iacob: as if hee should haue said; they shall enioy all the priuiledges of his Church; loe thus shall the man bee blessed that shall keepe his Sabbath. And therefore Isai. 56. 3. *Let no man that keepeth the Sabbath say, The Lord hath separated me from his people. Why so? For he will feede them with the heritage of Iacob, as now you haue heard; neither let the Eunuch say, Behold I am a drie tree. No; for if he keepe his Sabbath, and chuse the thing that is good, and take heede of his couenant, he shall mount vpon the high places of the earth; as there he promisseth. Yea, and as it followeth; he will giue him a place in his house, and a name better than of sonnes and daughters.* But can all this be true? Yea certainly make account of it, for the mouth of the Lord hath spoken it, Isai. 58. 14.

Now, the vse of this is two-fold. First, it nota-
 ble

blie meeteth with the error of the multitude, that thinke if a man serue God, he shall neuer thriue; as though God were like an euill master that vseth to reward him worst that doth him the best seruice. But these blinde bayards that thus beate their heads against the wall, little think vpon this that God here promiseth, that those which keepe his Sabbath shall bee blessed; if they did, they would neuer goe stumbling on. But to the keeper of the Sabbath this is a most sure word, that if a man keepe it, the Lord will make him to mount vpon the high places of the earth, and will feede them with the heritage of *Iacob*. And therefore by this a man shall know when hee is at the sermon how well he thriueth at home: for if he truly serue the Lord in the Church, God will truly blesse him at home; for hee hath promised it, and hee cannot goe from his word, no more than hee can denie himselfe: happely hee may sometimes denie some worldly blessings, when he seeth it not good for thee to haue it; but then assure thy selfe he will giue thee that which is ten times better; and that thou shalt in this life finde and assuredly know. And therefore thinke not that if thou lose an houre, or a day, that thou shalt be vndone; but waite vpon the Lord, for *it is his blessing that maketh rich*, and not thy labour. And if he blessed the Manna that was gathered on the sixth day, that it should be enough for the seuenth also: and if he made the earth in the sixth yeere to bring forth food sufficient for two yeeres, *Leui. 25*; why shouldest thou distrust his bountie towards

towards thee? Therefore *cast thy care upon him*; for if thou wilt keepe his Sabbath, *he will care for thee.*

The second vse is to informe the Sabbath breakers of their estate in which they stand; (and I would to God they would take notice of it) that they are in a cursed estate: for if the Sabbath keepers be blessed; then the Sabbath breakers by the law of contraries must bee accursed. And so they are indeede. And *Nehemiah* is not afraide to tell them so much to their faces: *Did not* (saith he) *your fathers thus?* (that is, breake the Sabbath) *and did not God therefore bring all these plagues vpon vs?* and will you yet increase the wrath vpon Israel in breaking the Sabbath? *Nehc. 13.* And as *Nehemiah* told them what they had alreadie felt; so *Ier. 17.* vlt. tells them what they shall further looke for; *If* (saith he) *you will not heare me, to sanctifie the Sabbath, and to beare no burthen;* What then? *then the Lord will kindle a fire in the gates of Ierusalem.* Yea but it shall not come into the high streetes. Yes, (saith he) for *it shall deuoure the palaces thereof.* But we will quench it first before it goe so farre. Nay (saith he) *it shall not be quenched;* as though the fire thereof should burne like wilde fire, or rather like hell fire that is vnquenchable, *Mat. 3.* And of this there is good reason. For if for the neglect of the building of the Lords house, the Lord cursed his people, so that *when they sowed much, they brought in little;* that *when they ate, they were not satisfied;* *when they dranke, their thirst remained, &c.* If (I say) the Lord cursed them thus for the neglect

of the building of the materiall Temple; what will he doe for the neglect of the building of the spirituall Temple? which is certainly neglected where as the Sabbath is neglected. And although happely it sometimes come to passe that the Sabbath breaker may prosper in worldly matters, yet they are but *blesings of Gods left hand*, Prou. 3. 34. which many times hee giues to the ruine of the owners thereof, Eccl. 5. 12. He giueth them *as he gaue a King to the Israelites in his anger, and in his wrath he takes them away againe*. But howsoeuer, this is certaine, that though he giues them their hearts desire, yet with the gift he *sendeth leannesse into their soules*, as Psal. 106. 15. and they shall finde one day the euill of their riches, when they shall weepe and howle for the miseries that shall come vpon them; when I say their consciences shall crie out against them, Wee haue gotten this money by breaking the Lords Sabbath, and when the rust of the same shall testifie so much against them; then shall they finde that true which euen now I cited, that their riches was giuen them for their euill.

§. Sect. 3.

Loe thus as you see, that I may conclude, haue I troden foorth before you the path of the Sabbath, that was (I confesse) hard and difficult to finde, by reason of so many by-paths and waies of error. And herein I haue shewed first the perpetuities of the Sabbath. Secondly, the change of the time of the Sabbath. Thirdly, that it may not againe be changed. Fourthly, that the whole day must bee kept; and this in the first booke. In the second

second-I haue shewed the duties of this day;
 which consist first in preparation to the Sabbath.
 Secondly in obseruation, which contained two
 things: first, to rest vpon it when it is come, from
 all workes, words or thoughts that might be a let
 to the performance of the holy duties that were
 required of vs; which duties were of three sorts,
 either publique, or priuate, or mixt: and this was
 the summe of the second booke. In the third I
 haue shewed the persons to whom these duties
 doe appertaine; which were either vnto vs, or
 those that were vnder our gouernment. And last
 of al in the fourth, the reasons that might inforce
 vs to the keeping of this day holy; that which re-
 maineth, is, that euery one of vs in regard of the
 time past, fall downe before the Lord in the fee-
 ling and acknowledgement of this great sinne of
 Sabbath breaking, and that with purpose of heart
 hence-foorth wee endeuour with all our might,
 both in our owne persons, and by all meanes we
 may, to prouoke others also to keepe the Sab-
 bath with vs: and then shall the Lord euen our

God assuredly bleesse vs, with the riches of his
 mercies reserued from euerlasting in
 heauen for vs; which the Lord
 graunt vnto vs for Christ
 his sake. *Amen.*

FINIS.

The Errata.

Pag. 16. lin. 4. reade which is one. p. 50. l. 10. put our not. p. 77. vlt.
 reade Reu for Rom p. 93. vlt. our. p. 99. l. 15 r. a fertiori. p. 114. 9.
 r. setting. l. 26. reade them. p. 117. l. 3. r. not to commit any sp. 126
 l. 3. & 26. r. halues.